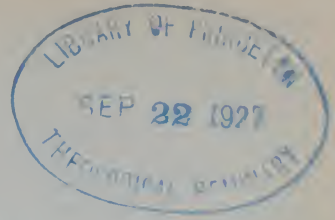






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# The Outlook of Missions



VOLUME XIX

SEPTEMBER, 1927

NUMBER 9

## A Doer and Not a Talker

THE whole world has recently been applauding the daring flight of a gallant aviator from New York to Paris. The triumph of young *Charles A. Lindbergh* has sent a thrill throughout all the earth. It was all so unique. It was a rash and reckless venture. For months before the aviation experts of several nations had been making ready to try the New York-Paris air route. They had brought to their task the last word of scientific knowledge. *But they did not attempt to fly.* Then along came this youth, brave, modest, courageous and dauntless. With a gesture that makes youth the lovely thing it is, he swept aside all doubts and fears. And with an outfit, oh so simple, he faced the hazards of the Atlantic! He had a faith that dared to do the impossible, and he did it. *And he will always be the great hero in the region of aviation.*



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For the Observance of

## Home Mission Day

November 13

# The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

## CONTENTS FOR SEPTEMBER

|                     |     |
|---------------------|-----|
| THE QUIET HOUR..... | 386 |
|---------------------|-----|

### GENERAL

|   |     |
|---|-----|
| The Present Crisis in China, Part II..... | 387 |
|---|-----|

### HOME MISSIONS

|   |     |
|---|-----|
| Home Mission Day.....   | 391 |
| Notes .....   | 391 |
| The Question Box.....   | 393 |
| Extracts from the Report of the General Secretary.....                  | 394 |
| Proposed Interdenominational Program of Evangelism.....                 | 397 |
| St. Paul's Church, Roanoke, Virginia.....                               | 399 |
| Observations of the Treasurer.....                                      | 400 |
| The Schwarzwald Conference.....   | 402 |
| Sacco and Vanzetti.....   | 403 |
| What Your Church Can Do in Social Service and Industrial Relations..... | 404 |

### FOREIGN MISSIONS

|   |     |
|---|-----|
| SEVENTEEN DAYS WITH CHINESE BANDITS—Part I.....   | 405 |
| Huping Boys Who Stand Out in High Relief Against the Communist, Anti-Christian Movement in Hunan..... | 412 |
| The Christian Movement in Japan and Formosa.....  | 414 |
| Delighted With His Visit to Sendai.....   | 415 |
| Spirit—Mind—Body .....  | 415 |
| For Young People.....   | 416 |
| Book Reviews .....  | 418 |

### THE WOMAN'S MISSIONARY SOCIETY

|   |     |
|---|-----|
| Among the Workers.....                    | 419 |
| Worship Period .....                      | 420 |
| The Lifting Power of Love.....            | 421 |
| The Dragon's Bite.....                    | 422 |
| Prayer Calendar .....                     | 426 |
| Monthly Quiz .....                        | 426 |
| Among Our Christian Winnebagoes.....      | 427 |
| The Environment of a Mission Station..... | 427 |
| Literature Chat .....                     | 428 |
| Girls' Missionary Guild.....              | 429 |

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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The pathway of the just shineth more and more unto the perfect day.

—Proverbs 4:18.

---

"The need for prayer today is greater than the need for armies and navies."

"God give me love, and care, and strength,  
To help my toiling brother."

Foreign missions . . . represent one of the most effective enterprises in the modern world for the lighting up of the world's dark places.

—STANLEY HIGH.

God guides across the trackless sea  
The children of His love.

—MARIANNE FARNINGHAM.

Quietude or reflection upon the unseen verities is little known to our fevered times, and yet we are not unacquainted with obscurity or loneliness. Human life never seems so small or trivial as when we find ourselves buried in large moving masses, too hurried and fretted to understand the object of existence. There is no loneliness like that which overtakes a man in the crowded places.

—HARRIS E. KIRK.

Look how the floor of heaven  
Is thick inlaid with patines of bright gold;  
There's not the smallest orb which thou beholdest

But in his motion like an angel sings.

—WILLIAM SHAKESPEARE.

We need to be aware of trifling in prayer. If we mean to pursue our own policies, why pray? God knows what we are trying to do, and resents the wickedness. He who trusts in the Lord must not lean on his own understanding.

—JOHN GARDNER.

"Some of you have been finding life particularly trying lately. Why? Probably because you have been pitying yourself, consciously or unconsciously. If you ever hope to come out into the sunshine of abundant victory, you must break that fatal habit."

Let a man once conceive that by his side forever moves the present and the coming Christ, and he loses all relish for stain, uncleanness and spot.

—ROBERT E. SPEER.

The Lord provides deep roots when there are to be wide-spreading branches.

—A. J. GORDON.

Unless persons are right, nothing is right. No change in the frame of government, no amendment to the Constitution, no change in the machinery, will ever displace the necessity for personality, for a mind trained by education, sympathy broad and deep, a will made inflexible in righteousness. If we would have a better world, we ourselves must be better men.

—W. H. P. FAUNCE.

Your sins, O child of God, can no more alter your Lord's heart than the petulance of a child can alter its mother's!

—F. B. MEYER.

Leisure is not a possession to keep, but to spend, even for the most unenlightened of the so-called "leisure class." Hence they all have engagements.

—SARAH D. LOWRIE.

Into the deeps of life I reach to find  
I was a thought of the eternal mind.

—MAUDE ALICIA HUBBARD.

No man is truly happy who must depend on outside things for his happiness.

—ELIHU ROOT.

Trees in their blooming,  
Tides in their flowing,  
Stars in their circling  
Tremble with song.  
God on His throne is  
Eldest of poets;  
Unto His measures  
Moveth the whole.

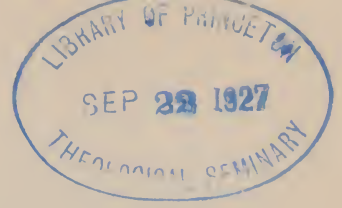
—W. WATSON.

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## The Prayer

TEACH us, our Father, that the things which we love, and which we seem to lose in the departure upon new and nobler service, are after all not lost, but sure to be found again farther down the way, yet with a glory they never had before. We ask for Thy name's sake.

Amen.



# The Outlook of Missions

VOLUME XIX  
NUMBER 9  
SEPTEMBER, 1927

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## THE PRESENT CRISIS IN CHINA

[*This address was delivered by Dr. Bartholomew, at five Summer Missionary Conferences, and repeated requests have been made for its publication.*]

### PART II

#### *The Dawn of a New Day*

The modern spirit in China is working extraordinary changes, especially in the field of education, and here is a great challenge to a wise, patient and sympathetic leadership. China, with an ultra-conservative people, averse to all change, has suddenly become the scene of a series of revolutions, political, economic, educational, social, industrial and religious. The United States had a single political revolution in 1776, with years of an unsettled state of affairs. We shall be wise if we regard the evolution of a new China as a process which only the lapse of time can determine. The nation which built the Great Wall, used the compass and gun powder before the Christian era, the discoverer of the art of printing, the manufacturer of silks and porcelains, this great nation is rising in recent years in the dew of its second youth, in the day of a new era, facing a yet greater future. Anyone who sees the magnitude of the changes in China knows that she is on the eve of a political, an intellectual and a spiritual revolution. It is the harbinger of a new life. The horizon is aglow with vivid signals. It is evident that God, and not man alone, is about to do a new thing in China. New and superior forces are affecting moral, political and industrial centers. In this grand and awful moment the vision of an awakening China inspires to hope and the contemplation of it thrills the heart.

#### *The Chinese Question a World Question*

That great statesman, John Hay, at one time Secretary of State, and the ardent advocate of the "Open Door Policy" in China, gave it as his conviction that "the storm center of the world would gradually pass from the Balkans, from Constantinople, from the Persian Gulf, from India to China," and he further said, "whoever understands that mighty empire—socially, politically, economically and religiously, has the key to the world politics for the next five centuries." This is in full accord with a current writer who declares that "the Chinese question is the world question of the Twentieth Century."

It is a significant fact that the American missionaries in China have been among the most active forces in working for a true Christian democracy. And yet in the face of this glowing tribute all the missionaries in China have had to pass through "peril, toil and pain." The work of Christian Missions, so far as it relates to the foreign missionaries, has come to a practical standstill. A well known missionary statistician estimates that of the 8,200 missionaries in China, only about 500 remain in interior cities. About 3,700 are at home on normal and advanced furloughs. One-half of them are in temporary residence in Shanghai and in other Chinese cities, and in nearby countries. We are evidently witnessing the end of an era in the missionary enterprise. A new era will surely dawn but I

believe it will bring with it profound changes. Old methods must be revised. Old theories must be changed. New adjustments must be made. New attitudes must be taken. In this crisis, will God find a company of men and women whose faith will fail not and who will be able to salvage out of the old era enough material and spiritual resources with which to begin the new? That is the crucial question for the Churches, the Missions and the Boards to face and solve. I believe the present crisis in the work of Missions calls forth the same firm and unflinching faith and heroism on the part of the missionaries and those at home who support them, as did the Boxer uprising on the part of the Chinese Christians. The testimonies in facing death should be a perpetual witness to the missionary enterprise. How our faith should increase in hearing the cry of a young wife of a native pastor in Manchuria, when she faced death—"Oh, Lord Jesus, give me courage to witness for Thee unto the end!" How the power of prayer should reveal itself as we listen to the dying wish of an aged Christian named Chiang—who said calmly when he was told he must die: "Very well, but first give me a little time to pray." One needs no apology for speaking of these noble heroes of the Cross for the blood of such Christians is the seed of the New Republic.

#### *The Work Will Go On*

The true spirit of the missionary found new expression in the words of the late Dr. John E. Williams, shortly before his tragic death at Nanking. One evening in his home, Mrs. Williams said to him, "Jack, if you had known all you know tonight when you began this work, would you do it over again?" His answer was very quick: "Oh my, yes! A hundred times over would I; where else could I have invested my life in a way that would have brought me such large returns? The work we have helped to do will live on, and on, and change the face of China."

Bishop Gilman, one of the prisoners in the siege of Wuchang, where so many Chinese lost their lives, made this statement in substance at the Foreign Missions Conference at Atlantic City last January: "We do not wish to be swept off our feet by the present emergency in China. All

the missionaries may be forced out of China, but we must not despair. The people here in America are sympathetic with the missionaries, but they fail to see what terrible experiences the Chinese Christians are passing through. Their Mission Schools will not disappear. We do not want to be faithless but believing. Better a cycle of chaos in China than the Chinese may have a future. Let us believe that the present eclipse will pass away, and the work of Missions will enter upon a new era of prosperity."

#### *The Missionaries and the Present Crisis*

One of the most startling statements that I have read concerning the future of Missions in China was made by Dr. Edward H. Hume, President of Yale University at Changsha, the Capital of Hunan Province. He said: "The crisis of the moment will be found in the attitude of the missionaries themselves as they face their future relationships to the work they have helped to build up and in the ability of the enterprises thus launched to continue to function vitally when the tutelage of the missionary has been reduced or completely withdrawn."

With the beginning of the missionary enterprise, and up to the last decade, there was no strong national spirit in China. "The individual was loyal, as his forbears had been, to the family, the clan, the village. Of provincial loyalties he knew but little, of national loyalty, nothing. There was no national flag to salute, no teaching of patriotic lessons in the schools, no national songs to unite the hearts of the people. Today a great change has come over the nation. A nationalistic consciousness stirs the hearts of the people, and a fire of patriotism is kindled everywhere, which is as flaming as a religious passion ever was in the days of the Crusades." Unfortunately this spirit is critical of anything and everything that bears the stamp of "foreign." It applies the lash of torture to every individual, every movement, that has the least suspicion of "foreign control." To many Chinese, Christian Missions are a "foreign" importation, begun and continued under the sway of foreign domination, and hence the propagandist cried out: "Away with Missions, away with its advocates and away with its believers!"



Now we all know that the religion of Jesus Christ thrives most in times of persecution, and at the end of the periods of cruel oppression, the wrath of man will praise God.

*At Heart the Chinese Are Our Friends*

But let us not give any place in our minds to the fallacy that at heart the Chinese despise Christ. On the contrary, we find that from all over China the word comes of the continued *friendliness* of the people to Christianity and its representatives. Dr. Hume cites instances where gentry and students, farmers and laborers have shown their friendship in unusual ways during the past six months of stress and confusion. He assures us, "there is no single thing on which the evidence is so unanimous as on the desire of the people that their Western friends should continue among them."

Dr. David Yui speaks, I think, for the main body of Chinese Christians when he says, as he often has said, that he hopes the time will never come when there will not be Christian workers from abroad serving the Christian movement in China. He also sees signs of a new watchword for the missionary enterprise in this new era. Instead of "The evangelization of the World in this Generation," it will be "the Christianization of the world," both east and west. In this new crusade men and women will be seeking to know afresh the mind of Christ and to apply his way of life in relation to one's self, to home, recreation and work, to civic, national, and international life, and to God.

But, I hear some one say, if the relations of the Chinese Christians with the missionaries have been so friendly, why are nearly all of the missionaries away from their stations, especially in interior China, and why are many of the Chinese Christians themselves hiding in secret places for fear of their lives? Well, one answer is that the missionaries left China upon the advice of the American Consuls. And this no doubt was the part of wisdom. However, a letter from one of them under the sway of foreign domination missionaries at Shenchowfu before they left brought the assuring news: "Conditions here in Shenchow are real good. We are loath to go, but we must obey. The local Chinese cannot under-

stand why we are leaving. The military man in charge here does not want us to leave. If we were sure conditions would remain peaceful in Shenchow we could remain here, but we do not know what day a change will come."

*Hunan Province a Storm Center*

Let us candidly confess that the work of Missions has fallen on evil times in China. But the times are no less critical for the supporters of the work in the homeland. Fear has taken hold of some people and they talk as though the missionary labors and sacrifices of a century had suddenly come to naught by the temporary upheaval in certain provinces in that vast Republic. Unfortunately for our Church the Province of Hunan, where our Mission is located, is the present stage of intense agitation against the foreigners. I do not believe this antipathy is primarily against the missionaries. This province was the last to open its doors to the foreigners, and it seems to have been the first to shut its doors against the foreigners. Who knows but that it will be the first to welcome the return of the missionaries, the true friends and real benefactors of the Chinese? Let us at least cherish this hope while we patiently await the unveiling of the future.

*A Crisis Also in America*

While there is a present crisis in China, we do well to ask, is there not also a crisis in the Churches in America? What is the attitude of American Christians towards Chinese Christians? Do we owe them our love and sympathy, and a helping hand in this period of their spiritual distress? The message they sent to America is this, "We believe that the Spirit of God calls us all to a definite forward movement in and by the Church in order that we may better serve the people as a whole." They tell us: "Let us dare to be true." "Let us dare to be free." "Let us dare to love." Thus will the missionary movement to China lose itself in the forward movement of the Christian Church in China.

How will we, as a Church, strive to meet this challenge? Shall the Board of Foreign Missions recall all your China missionaries, dismantle all your chapels, schools and hospitals, and put up a "For

Sale" sign for all your land? It is a silly question to ask, but may not silly people think it? I believe this is a testing time for our pastors and members, for their faith, hope and courage. Will they stand the test? The Boxer Uprising of the year 1900 is a guarantee that the Chinese Christians *can* and *will* stand the test. The lives and labors of our China missionaries for twenty-five years are a proof that they *can* and *will* stand the test. "The eyes of the world are on the Church in America. In the light of her resources of money and men and her responsibility as custodian of the Gospel of salvation for all peoples: if the Church fails her Lord and the world at this hour, she will surely lose her own soul."

#### *Testing Time for Our Faith*

One cannot help, during these times of testing, to recall the scene in the life of Peter when he was in danger of losing his spiritual birthright. What the Lord said then, to the Apostle, He says now to every member in our Church. A sifting process was going on that very moment in the Christian experience of Peter. Satan desired to have Peter, "that he might sift him as wheat." Christ prayed for Peter, "that thy faith fail not." And is this not an ever-present need with all of us, that our faith fail not? As firm believers in the Christ, who has "all power in heaven and on earth," should we not look beyond the restless waves of fury as they lash against the missionaries and their work, and know that the wrath of man will in the end praise the God of Missions? This aroused feeling against foreigners in China, even including the missionaries of the Cross, will in due time prove a great blessing to the spread of the Gospel in all the world. "The day must dawn, and darksome night be past."

#### *Last Message of Dr. Hoy*

In one of his last letters to me, dear Dr. Hoy has left a testimony that we do well to heed at a time when there is so much distress in China as well as disheartenment among some of our own Church members. He wrote: "Whatever may come to us, please remember that Mrs. Hoy and I do not regret our having served so long in this land. Service has been joy. One year and a half ago we returned to a *Changed and Rapidly*

*Changing China*. We may be too old to readjust ourselves to the new environment; but surely this inability must not embitter us. Both God and man have been gracious to us all our years in this land of the "Far East." In all our efforts we have tried to hold up Christ and Him crucified; and we still believe in Him who was sent into the world to save those who will receive Him. Should we be driven out tomorrow, our labor in the Lord has not been in vain. In these discouraging days there are many in China who by letter and by personal calls testify to what the Christ preached or taught means. For all this we take heart and rejoice for the service the Lord has owned." "Let not the Board and the Church become discouraged. God's right arm of salvation has not been shortened. The Church still lives."

#### *We Can Give China What She Needs*

*My dear friends:* Whatever the future has in store for China, and the keenest sight breaks down at the horizon, one thing is absolutely sure, that in this transitional stage of the new Republic, Christianity is the young and strong giant that can change its character, give it new life, and guide it into new issues. It is a golden opportunity for us. Today it is ours. Tomorrow it may be beyond our grasp to improve it. The responsibility of the Christians in America at the present time is a tremendous one. We can give to China more than any other nation those things that China needs to learn. We have got to give China those things that have really made us great—those great spiritual truths which are life, light and love in Jesus Christ if we will be true to our high and holy mission.

"O Church of the living God!

Awake from thy sinful sleep!

Dost thou not hear yon awful cry

Still sounding o'er the deep?

Is it naught that one of every four

Of all the human race

Should in China die, having never heard

The Gospel of God's grace?

Canst thou shut thine ear to the awful sound?

The voice of thy brother's blood?

A million a month in China

Are dying without God!"

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## HOME MISSION DAY

The Annual Home Mission Day, appointed by the General Synod, this year comes on November 13th. It is highly important that this day should be properly observed in every congregation and Sunday school. It affords an opportunity for the cause and claims of Home Missions to be brought to the attention of our people, old and young alike. This year the board presents three separate appeals in behalf of three different sections of the Church. One of these is Faith Mission, State College, Pennsyl-

vania; another is Wilson Avenue Mission, Columbus, Ohio, and the third is St. Paul's Mission, Roanoke, Va. The appeal in behalf of these missions is so urgent and so significant that it must not escape the attention of a single congregation in our denomination. Efforts will be put forth to bring these appeals more definitely before our people. Much can be done by pastors, consistories and Sunday-school superintendents and the heads of various organizations to arouse interest in behalf of these missions.

## NOTES

The following interesting fact is taken from the report of Rev. F. P. Franke, pastor of our mission at Marengo, Iowa: "I made, during the month, 41 calls, mostly in the outlying district. We have one family living 35 miles from here; others 12 and 18 miles. They are Swiss families and Reformed and will not join any other Church."

\* \* \*

The work in Zion's Church, Moraine City, Dayton, Ohio, is being placed upon a splendid working basis by the missionary, Rev. James Gilbert. He states, "We are reorganizing the whole congregation on financial lines and incorporating in our organization the Cabinet system of getting uniformity of policy and co-operation of effort. . . . We have organized the community in which the church is located into a Community League. This strengthens the community consciousness and gives the church a better standing. Bible School is in progress now and going fine. Practically every child within reach is attending, regardless of denomination. We are working night and day. . . . As pastor I have made 84 calls."

\* \* \*

The cornerstone for the new church at

Cuyahoga Falls, Ohio, of which Rev. J. Theodore Bucher is the pastor, was laid August 14th.

\* \* \*

Rev. William R. Shaffer, missionary of the Catawba Charge, N. C., had a particularly busy time during July. Daily Vacation Bible Schools were conducted for four weeks at Brookford and at Conover. He also conducted a week of evangelistic services at the Smyrna Church. At Brookford the men had the church painted inside and out and the women purchased a runner for the center aisle. The debt on the parsonage, which is at Conover, has been considerably reduced and a furnace is to be installed.

\* \* \*

Many of our Missions held Daily Vacation Bible Schools. Special reports regarding the success of the following have been received: Lincolnton, N. C., 68 enrolled; Grace, Sioux City, Iowa, 38 enrolled; St. Andrews, Philadelphia, 93 enrolled; First, Omaha, Neb., 30 enrolled; Heidelberg, Thomasville, N. C., 141 enrolled; Lynnhurst, Louisville, Ky., St. Paul's, Allentown, Pa., 50 enrolled; Trinity, Detroit, Mich., 99 enrolled. All

the Hungarian Missions had D. V. B. Schools for two months.

\* \* \*

Sunday, July 10th, was a gala day for our Hungarian Mission at Fairfield, Conn., for on that day their pastor, Rev. Joseph Urban, was formally installed by the committee of New York Classis, and the house next to the church was dedicated as the parsonage. Rev. Mr. Urban came to this country from Hungary two years ago to become the assistant to Rev. Alex. Ludman, pastor of the Pine Street Hungarian Church of Bridgeport, Conn. Under the direction of the Pine Street Church the Mission at Fairfield was organized and was later enrolled under the Board of Home Missions with Mr. Urban as the Missionary. The installation committee was composed of Revs. H. G. Wiemer, E. C. Stuebi and Elder Wm. Boechlein. The sermon in Hungarian was preached by Rev. Andrew Urban, of Buffalo, N. Y. This Mission conducted a Daily Vacation Bible School with an enrollment of 122 pupils.

\* \* \*

The Woman's Missionary Society of General Synod has recently published a most interesting little pamphlet entitled, "Blazing Trails for Japanese Youth," which gives an account of the work done among the Japanese boys and girls by our Missionaries in Los Angeles. The author of this leaflet is Miss Marion Shaley, one of our Missionaries, and we are very pleased to show you her picture, taken with Rev. S. Kowta, pastor of the Japanese Mission in San Francisco, Calif., and Rev. Anthony Szabo, pastor of the Hungarian Mission in San Francisco, while on a recent visit to the Community House in San Francisco. It will probably be interesting to most of you to know that our Hungarian congregation in San Francisco is worshipping in the Japanese Reformed Church, until such time as they may be strong enough to secure a church of their own.

\* \* \*

Superintendent T. P. Bolliger, during the month of August, made a tour through Canada, visiting practically all of our churches there. All of our congregations, with one exception, in Canada are receiving aid from the Board of



MISS MARIAN SHALEY, REV. ANTHONY SZABO AND REV. S. KOWTA AT THE JAPANESE REFORMED CHURCH SAN FRANCISCO, CAL.

Home Missions. The Mission at Edmonton is without a pastor. This Mission is located in one of the growing cities in the Province of Alberta and should be a challenge to any minister who wants to do a large piece of work for Christ.

\* \* \*

Rev. E. H. Romig was installed on July 31st as the pastor of the Tabor Mission in Philadelphia. The following members of the committee appointed by Philadelphia Classis had the service in charge, namely, Dr. A. R. Bartholomew and Rev. Henry S. Gehman, Ph.D. There was also present, representing the Board of Home Missions, Dr. W. F. DeLong, and the sermon was preached by Dr. Charles E. Schaeffer, the General Secretary. A large and promising work awaits Missionary Romig in this new field.

\* \* \*

The Twenty-fifth Anniversary of the Hungarian Reformed Church at Lorain, Ohio, of which the Rev. Francis Ujlaky is the pastor, was observed on Sunday, August 28th, with appropriate services.

The surviving pastors were present as was also the General Secretary of the Board of Home Missions. In connection with this anniversary the congregation declared itself self-supporting. Thus, after enjoying the assistance of the Board for 25 years, it has developed into a strong and influential congregation with a very splendid equipment and a large constituency. The Board expresses congratulations and best wishes to this growing and now self-supporting Hungarian church.

\* \* \*

The Rev. John W. Pontius, D.D., who for a number of years was the pastor of Bethany Mission, Butler, Pa., after a lingering illness, entered into rest on August 15th. Dr. Pontius was a faithful missionary and a devoted minister of the Reformed Church. During the last three years since his retirement from the active ministry he made his home with his son, Rev. Paul R. Pontius, at Lehigh-ton, Pa.

\* \* \*

Rev. Paul I. Kuntz, the pastor of Bethany Mission, Butler, Pa., underwent a very serious operation in the hospital in Seattle, Wash. He, however, is slowly recovering from the same and expects shortly to resume his duties in his Mission congregation.

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## The Question Box

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### ASK ME A QUESTION

*Q. What is the work of the Field Secretary?*

A. The office of Field Secretary, at present occupied by the Rev. William F. DeLong, D.D., was created by the Board of Home Missions in July, 1926. His duties are to make personal contacts with individuals, congregations and organizations with a view of securing funds for the Board of Home Missions. He is also to assist missions in planning and pushing their own financial programs. At present he is busily engaged in the sale of the bonds of the Board and in arranging the campaign for Home Mission Day.

*Q. Why does the Board keep on supporting unpromising missions?*

A. The Board seldom enrolls a mission unless upon the request of the classis within whose bounds the work is located or to be organized. In many instances the mission does not prosper as rapidly as was anticipated. Sometimes this is due to local conditions, sometimes to inadequate equipment, sometimes to inadequate leadership; and an unpromising mission today may, if conditions are properly met, become very promising to-



LADIES' SOCIETY, HUNGARIAN REFORMED CHURCH, LORAIN, OHIO

morrow. Likewise, not every self-supporting congregation is altogether promising, but no one would think of discontinuing it, because of the service which it renders its own members and the community. The real success of a mission, as also of a self-supporting congregation, does not depend upon anything that can be tabulated in figures or given in statistics. Sometimes a mission which is regarded as unpromising from the standpoint of statistics is rendering a very valuable service in the community. The number of so-called unpromising missions supported by the board is negligible indeed.

*Q. Should we not confine our Home Mission work to the field east of the Mississippi River?*

A. Many sincere people would approve of such a policy. It would be sui-

cidal, however, for a body like the Board of Home Missions to place any limitations upon its work. Our work beyond the Mississippi is not very large, but large enough for us to maintain and promote it. We shall always have a fringe to our work, and if we limit our efforts to the territory east of the Mississippi River, we are sure to have the frayed ends to the east where we now have them to the west. The Reformed Church must share the responsibility with other churches in molding the life of the throbbing West. The West presents great opportunities for expansion, and if the Reformed Church can claim any reason for existence at all, it must make its contribution in shaping the civilization not only of a part but of the whole of America.

#### EXTRACTS FROM THE REPORT OF THE GENERAL SECRETARY

IT is gratifying to note that in spite of the numerous demands upon the Church at large for the support of its missionary and educational work, the contributions for Home Missions are gradually increasing and the apportionment is more nearly met than at any time in our previous history. The range and reach of our work are apparent to you all. Within these almost a score of years our labors have increased, our duties multiplied. Of course the conception of Home Missions, its objective, has been greatly modified. Much of our time is devoted to conferences, committee meetings, organizations, meetings of many descriptions and an almost endless and continuous round of engagements. Much of this effort is expended in propaganda. This is the new element that has obtruded itself into the work within the last score of years. Before that the activities of the Board and its officers were very simple. They were confined to the reception and distribution of benevolent moneys. But now the element of promotion, of propaganda has entered, and much of our time and effort and money must necessarily be devoted to this phase of the work.

As your General Secretary I have endeavored to carry out your will and directions as far as I was able. My work resolves itself into three major divisions:

1. *The extensive work.* A great deal of my time is spent out in the field. I am out practically every Sunday visiting the Missions, preaching on special occasions such as dedications, anniversaries and assisting pastors whenever time and opportunity present themselves. While this phase of my work consumes time and energy, I feel it is important enough because it brings me in touch with the congregations in every part of the Church and also establishes personal contacts which are not only delightful but may prove helpful to the work as well.

2. *The editorial work.* For over thirty-one years I have prepared the weekly Christian Endeavor topic notes for the *Reformed Church Messenger*. While this makes some demand on my time, nevertheless it is good homiletic discipline which otherwise I might have to forego. The Home Mission Department of THE OUTLOOK OF MISSIONS is under my editorial supervision as also all statements and reports that go out to the various judicatories of the Church. During the year we sent out a pamphlet on "Evan-

gelism for Our Times," prepared by Dr. Zartman, Pronouncements by the Social Service Commission, the Home Mission Day Service, "A Century of Home Missions," and various leaflets from the Department of Country Life. Most of the information of a distinctively informational character was given the Church through the Executive Committee of the General Synod. I have given much time during the year to this new committee and am serving as the chairman of the sub-committee on Church Government, which committee has outlined a tremendous amount of work. I take it that the Board desires me, as its representative on this Executive Committee, to give it as much of my time and labor as may be possible.

3. *The executive work.* The revised Manual will reveal to the members of the Board the highly organized condition in which the Board finds itself today. This is the outcome of the centralization movement in our Church. It has both advantages and disadvantages. It certainly does devolve added responsibilities upon your executive officer. The proper coordination of this vast and varied work

which heads up in our Board is no small undertaking.

I want to bear testimony to the activities of the superintendents of our various departments. The reports which they submit to me from time to time and those which they have presented for this annual meeting give evidence of their faithfulness and ability in the discharge of their manifold duties.

Superintendent Mullan has completed ten years as superintendent of the *Department of the East*. In his report he makes a scientific study of conditions as he found them in his territory ten years ago and as he finds them today. He states:

"When I became superintendent of this department, October 1, 1916, there were 71 Mission charges (84 congregations) on the roll of the Board: 21 charges (25 congregations), Eastern Synod; 25 charges (29 congregations), Potomac Synod; 25 charges (30 congregations), Pittsburgh Synod. At this time there are 70 Mission charges (89 congregations): Eastern Synod, 26 charges (33 congregations); Potomac Synod, 25 charges (33 congregations); Pittsburgh Synod, 19 charges



CONSISTORY OF THE HUNGARIAN REFORMED CHURCH, LORAIN, OHIO

(23 congregations); 49 of these were on ten years ago. Of the Missions on the roll ten years ago 18 have gone to self-support (2 of these by mergers), 6 in each of the three Synods. (I am not considering the Missions of the German Synod of the East in this analysis.) Within the same period 4 Missions were dropped from the roll: two in Eastern Synod, and one in each of the other synods, with a total enrollment of 64 years—an average of 16 years."

Superintendent Horning, for the *Department of the Central West*, reports that the completion and dedication of the new and well-equipped church buildings at Lima and Toledo, the enlargement, equipment and dedication of our Community Church in Denver, the nearing completion of the Church at Alliance and the beginning of the new structure in Cuyahoga Falls—all these add much to the efficiency of the work in their respective fields. This gives urgency toward the erection of needed equipment in other fields of missionary endeavor. An increasing number of the Missions are carrying on Daily Vacation Bible Schools after a carefully worked-out program of Bible study, craft work and recreational features. The annual reports indicate some increase in membership in this department. There was added to the membership of the Missions 15.2 per cent. The losses and deduction reduced this so that the net increase was only 4.5 per cent., 7.5 per cent in Ohio Synod Missions and 2.3 per cent in those of Midwest Synod. This may be compared with 6.8 per cent increase in Ohio Synod Missions and 9.5 per cent in Midwest of the previous year. The total church attendance tabulated for the year was 203,424, or an average of 2901 at the morning and 1911 at the evening services. Or, in other words, 57 per cent of the number of members at the morning service and 38 per cent at the evening service, or 77 per cent at both Sunday services. The morning attendance exceeds that of the evening in all cases except that of the Community Church of Denver, which conducts a Forum at that hour. Pastoral visitation among mem-

bers and non-members averages 486 for each pastor, varying from one-third to almost three times that number. This is an activity that contributes very much to the success of our Missionaries.

The Sunday School enrollment in the department is 7202, 42 per cent larger than the church membership. The average attendance is 57 per cent of the enrollment. There is a marked increase in attendance over last year and this is a mark of promise.

The Mission Churches in this department paid 78 per cent of their apportionment as laid by the Classes, 7 in Ohio and 7 in Midwest Synod paying 100 per cent. The total benevolences average \$4.67 per member and the contributions for congregational expenses average \$23.71, as compared with an average benevolent contribution last year of \$6.22, and for congregational expense \$27.18. The contributions for all purposes this year average \$23.38, as compared with \$33.40 last year, a decrease in per capita giving of \$5.02. The total contributions of the Missions for benevolence were \$32,640.00, and for congregational purposes \$119,915.00, or a total of \$143,555.

Two new Missions were organized and enrolled during the year: Maywood, Ill., and Pleasant Valley, near Dayton, Ohio. These were provided with chapels. Maywood has a settled pastor and Pleasant Valley is supplied by a student. Southwest Classis divided the Valley Charge and at their request we enrolled David's Church, near Dayton, and Zion's Church, at Moraine City. There are a number of open fields for new work within the bounds of the two synods of this department that challenge the Board's consideration. (*Continued in October Issue*)

Civilization enables the individual to ally with himself all the forces of the universe that drive in the direction he wants to go.

—A. W. BEAVAN.

"Future leaders in the religious and political life of our country are now in the making."

In the Christian life, joy is the index of health and whole-heartedness. It is not an experience for times and seasons; it is the abiding proof of the presence and enjoyment of the Saviour's love.

—ANDREW MURRAY.



PROPOSED INTERDENOMINATIONAL PROGRAM OF EVANGELISM  
SEPTEMBER, 1927—JUNE, 1928

*Preliminary Considerations—*

WE, the representatives in the field of evangelism, of our respective bodies meeting with the Federal Council's Commission on Evangelism and Life Service at Northfield, Mass., June 22-24, agree to promote by such means as we have available and in such ways as are open to us in our various bodies the following general program of Evangelism for the season September, 1927, to June, 1928.

We commend this program to our various churches throughout the land and to our missionaries at home and abroad for such use as each body and each worker may deem best. Let it be clearly understood that it is in no sense obligatory either to any denominational or interdenominational body or on any local church, but it is offered simply as a suggestion. We venture to send this forth after diligent prayer and earnest conference together in seeking to know the will of God and further the interests of the kingdom of our Lord among men.

We especially invite the churches of Canada to join in this plan of work for the church year as far as possible and request suggestions from them concerning our common task.

I. We are thankful for the fruitful service of *Federations of Churches* in cities, towns and states, and suggest that as far as practicable this interdenominational program be given consideration when these bodies plan their own programs in order to help the churches which compose these federations to carry forward the common program of work.

II. We invite the Y. W. C. A., the Y. M. C. A., the Council of Religious Education, the C. E., the L. L., B. Y. P. U., Epworth League, and other like denominational or interdenominational organizations to consider this program when shaping their own that in so doing they may the more fully fashion their work in harmony with that of other denominational forces throughout the country.

III. While these suggestions are only for the months September to May, it is

understood that the Church is, or ought to be, at work along similar and kindred lines throughout the year. We especially invite the attention of churches and Federations of Churches to the opportunities for programs of evangelism, street preaching, young people's conferences, for preaching the Gospel and training the young which are open during the summer season.

IV. Many churches and related bodies are planning to give special attention to a careful study of the Life of our Lord Jesus Christ during the next three years in memory of the corresponding three years of His public ministry approximately nineteen centuries ago. We look upon this as a favorable opportunity to call upon all people everywhere to give themselves with renewed consecration to the study of His life and with whole-hearted determination to bring the knowledge of our Lord and His saving grace to multitudes that know Him not, and to learn how His way of life may become operative in all the areas of human relationships in our modern world; and further do we recommend those movements in our various denominations which seek in organized fashion to make these years particularly fruitful in the spiritual life of the churches and in their ministry to the complex and confused life of the world.

V. *The Program.* We believe the work of the church year should be planned well in advance and should have in it two major movements.

(a) A fall program with a well-planned church rally, and a program of activities continuing through the fall months with special emphasis on church attendance, care of absentees, church publicity, and membership enlistment.

(b) A pre-Easter or Lenten program beginning early in the new year and including:

1. A careful cultivation of the devotional life of the people.
2. A definite program of religious instruction by the pastor for the young.

3. The enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

VI. (a) *The Fall Program*—

1. That the first Sunday of October be selected for Church Rally Sunday with emphasis upon family church attendance. This rally to be preceded by a thorough-going visitation of the parish that newcomers may be given personal invitation and that all the people may be reminded of the program of the Church, become acquainted with its personnel, and be given a new understanding of their responsibility for the work and the worship of the Church.

2. That this occasion be utilized to give widest publicity to the Church and to the Christian program, at home and abroad, in the daily press and through other mediums throughout the community.

3. That following the rally the Church give itself to a thorough cultivation of all indifferent members, to looking after absentees and in every way instructing the people as to the duty and value of regular church attendance.

4. That this period of work shall fruit in an autumn ingathering of new members at the fall communion service or at some other suitable season.

(b) *The Pre-Easter or Lenten Program*—

1. Careful cultivation of the devotional life of the people. We recommend:

(a) That all people everywhere should read, during January, the Gospel of Matthew.

(b) That during the first 21 days of February the Gospel of John shall be read.

(c) That from February 22 to Easter Day the Fellowship of Prayer be used.

(d) That devotional literature and instruction in worship be provided for the people and careful plans made that worship and devotion be everywhere encouraged.

(e) That the people be urged to

follow the life of Christ day by day from Palm Sunday to Easter, using one of the many available editions of the Gospel story or the manual prepared by the literature committee of the Federal Council's Commission.

(f) That emphasis shall be placed on the value of individual and family devotions and groups and neighborhood prayer meetings shall be organized.

2. We urge pastors to consider their peculiar responsibility for the religious training of their young people and commend most heartily the catechetical classes and the pastor's training class as used in many of our churches.

3. We commend to pastors the growing custom in many churches of enlisting and training a group of consecrated laymen and laywomen as witnesses for Christ and we urge that those who enlist for this high service be given most careful preparation and guidance that their service may be truly fruitful to themselves and to the cause of Christ.

We are greatly encouraged by the widespread use of the program of Visitation Evangelism, "week-end" Evangelism, and programs of "united witnessing," and like forms of church and community movements, with the use of vocational evangelists where desired, and we urge all our churches to co-operate as far as possible with other churches of the community in such forms of evangelism. And further we request the Y. M. C. A., the Y. W. C. A., the Men's Church League, and like organizations to avail themselves of the invitations they may receive from the churches to help in this great work.

4. We commend the growing custom of emphasizing the importance of a suitable reception of new members at the Easter season, or on Pentecost Sunday or other suitable occasion, that all the church may come to a better understanding of the meaning and value of church membership and that new members may realize the importance and sacredness of public confession of saving faith in our Lord Jesus Christ.

(Continued on Third Cover Page)

## ST. PAUL'S CHURCH, ROANOKE, VA.

*Rev. Wm. F. DeLong, Field Secretary*

ST. PAUL'S congregation, Roanoke, Va., will be one of the beneficiaries on Home Mission Day this fall. The offering received from all the congregations south of the Mason-Dixon line will be given to this congregation. That means that the congregations of Maryland, Baltimore-Washington, Virginia and North Carolina Classes, as well as those in Somerset Classis, located in Maryland, will contribute to St. Paul's, Roanoke.

This is one of the most strategic Mission points in the Southland. It is located in a city of about 75,000 population, about 100 miles from any other Reformed Church, but there are Reformed Churches to the north and to the south. The nearest congregation to the south is the one at Winston-Salem, N. C., and the nearest one to the north is that at Middlebrook, Va. From this we see that St. Paul's is a connecting link between the congregations in North Carolina and those in the Shenandoah Valley.

St. Paul's congregation is about thirty-five years old. At once someone will say that it has been on the Roll of the Board too long. Does it have any future? It has an interesting history. It is

filled with the heroic. Ofttimes it went through severe struggles, but because of a few faithful members it always survived. When first organized it met in an old store room. After a few years a church seating about 100 members was built in the downtown section. In 1915 a Sunday-school building was added, seating about 100.

The city of Roanoke, like other cities of our country, developed and expanded. Business found its way into the section where our church was located. It became undesirable as to site and inadequate as to meeting the needs. It could not attract even the Reformed families moving into Roanoke, and much less the unchurched. This brought up the question of relocating and building a new church. Relocating in a city is never an easy job, but we are confident that St. Paul's, Roanoke, solved this problem most admirably. In fact, relocating St. Paul's marks the beginning of a new era in her history. The Mission took on a new life. The prospects for a large self-supporting congregation in Roanoke were never so bright as at the present time.

The old church was sold for \$37,000. A new site was purchased upon which



INTERIOR OF ST. PAUL'S REFORMED CHURCH, ROANOKE, VA.,  
REV. J. WADE HUFFMAN, PASTOR

a new church has been erected at a cost of \$65,000. This is not an exorbitant price. It is a fine structure, well equipped to meet the needs of the community. The church auditorium seats 340 and the Sunday School just about the same number.

This Mission had been without a pastor for 14 months prior to May, 1927. During this period, when they had no pastor, the members were on the job. They sold the old church, planned and built the new one, arranged for the financing of the new church and paid their bills promptly. They arranged for their pulpit supplies every Sunday. This gives you some idea of the spirit of the people. They are willing to help themselves as far as possible.

Their goal is to go to self-support within the next four years. This is their own proposition. This is possible provided they will receive some help now on their indebtedness of \$19,500. It is not simply this debt, but since moving into the new building their current expenses have increased \$75.00 per month. This increase they are meeting themselves.

We are asking for an offering of \$6,000.00 on Home Mission Day for Roanoke. This is also not an exorbitant amount asked from the constituency south of the Mason-Dixon line. One of their officers writes, "We are willing to sacrifice until it hurts to put this church where it belongs in a city of 75,000 people."

### OBSERVATIONS OF THE TREASURER

*J. S. Wise*

PRESIDENT COOLIDGE certainly has succeeded in arousing the interest of the politicians and the people of the country when he tersely announced, "I do not choose to run for President in 1928." His use of the word "choose" has left room for doubt as to his exact meaning, and so we are confronted with various interpretations. I shall not attempt to enlighten you just as to what interpretation the President will place upon it, but simply want to use the same word to express myself in the writing of this article.

On October the first it will be exactly sixteen years since I have had the honor of serving the Board of Home Missions as its Treasurer. Later on I was also made Superintendent of its Church Building Department. For each office I was "chosen" by the Board, but I did not "choose to run" for either of them. In other words, there was neither a campaign set up in my behalf, nor was there any candidating. I was simply chosen and in due time I accepted. I am glad I did. The work of the last sixteen years was exceedingly hard, trying and often discouraging. On the whole, however, I have experienced great joy in the service I was permitted to render. I am still looking forward and joyfully anticipating

future usefulness in serving both the Board and the Church.

In choosing my theme for these "Observations" I was somewhat in doubt, but finally concluded that the best thing I could do, at this particular time, would be to analyze my annual report which was presented at the Board's meeting in July. During this long period of time I have discovered that there are a great many of my friends who have an aptitude for figures. They delight in digging through the masses of figures to be found in the various reports and statistics of the Classes and Synods. Very often conclusions are arrived at that are rather misleading, to say the least. It is an unwise thing, for instance, to speak off-hand about the overhead of the Board, or any other business for that matter, unless you are thoroughly familiar with the matter at hand, especially when you speak in terms of percentages.

In the first place, the Treasurer's report reveals that from July 1, 1926, to July 1, 1927, there was expended for the General Work of the Board, \$365,588.14, and for the investments and other expenditures of the Church Building Department, \$250,351.99, or a total of \$615,940.13. Of this vast sum a little less than four and one-half per cent was re-

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Faith is the grand principle of the divine life from first to last. By faith we are justified, and by faith we live; by faith we stand, and by faith we walk. From the starting-post to the goal of the Christian course it is all by faith.

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"Drawn by hope and faith, we are all explorers, seeking new worlds, new knowledge, new treasures. To keep the spirit of progress, of discovery, alive in our heart is the secret of abiding youthfulness and continued attainment."

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quired for executive expenses. To be exact, the percentage figure is .0445. This includes the salaries and traveling expenses of the General Secretary, the Treasurer and Superintendent of the Church Building Department and those of the Field Secretary. It also includes their office help and expenses, as well as the office rent for all the Board's departments having offices in Philadelphia, together with attorney's fees and retainers thrown in for good measure.

When I began writing this article I had "chosen" to analyze each department and give the percentage of cost as compared with the actual amount of appropriations paid by the Board within its bounds. It would require, I now find, too much space to do that, and, I fear, prove more or less confusing. In the combined Departments of the East, Central West, Northwest, Pacific Coast and of the Immigrant \$253,325.98 was expended at a cost of \$16,891.27 for superintendence (salaries and traveling), or six and six-tenths per cent. This I consider a low percentage and even this could be lowered if we were to spend hours of precious time dividing the Superintendents' salaries and expenses to actually fit the case. Owing to the pioneer character of the work of the Departments of the Central West, Northwest and Pacific Coast, vacancies frequently occur and the Superintendent must often act as "Supply Pastor." I have no means for ascertaining this, except that I know that Superintendent Horning spent much of his time at that sort of work last year in Kansas City, Omaha and Chicago. Likewise, Superintendent Evemeyer has been acting as "Supply Pastor" for the First Church of Los Angeles ever since the death of the Rev. Mr. Von Gruening and is at the present time superintending the erection of its fine new church building as well. If these mat-

ters were taken into account I think this percentage figure could be legitimately reduced to about five per cent of the funds distributed for their own work.

When we consider this item, however, in its relation to the whole work of the Board we reduce the percentage to a little over two and one-half per cent, and this figure is the one that must be taken into account in making up the "overhead." There is a difference of opinion among many of us concerning this item. Some think it does not belong to overhead at all.

Another "overhead" item is that of Promotion. It is a little less than two per cent. This could be cut in half were we not obliged to provide for the expenses of the Executive Committee of General Synod. Only a fraction of this Committee's task is missionary, and yet the Boards of Home and Foreign Missions must pay the major portion of its expenses. What we get out of it, however, is well worth while. It is doing the work formerly done by the United Missionary and Stewardship Committee and we are not disposed to grumble. But in making up an "overhead" charge "I choose" to familiarize you with all the facts.

Another item for which we can find no place other than "overhead" is that of interest. Two and one-quarter per cent must be added for that. The Board should be relieved from this unnecessary expenditure. I call it unnecessary because if the Church were to relieve the Board of its deficit and then pay its apportionments promptly each month, this item could be wiped out; but so long as this is not done it becomes the most necessary expenditure the Board has to face.

All the rest of our work, such as Evangelism, Country Life and Social Service, is especially committed to the Board by General Synod. The Board is

directed to do this specific work. It is part of the Home Mission task, and, therefore, it must be classified, together with all its costs for superintendence and promotion, with the missionary appropriations and does not enter into the "overhead" at all. It costs the board three and one-quarter per cent.

These figures and percentages are talking quite interestingly to me. I trust you are also catching the spirit of them. They reveal much more than I am able to stress. Now let us summarize, and these percentages have been practically the same from year to year since 1911:

| PERCENTAGE COST OF HOME MISSIONS                          |       |
|---|-------|
| Executive .....   | 4½%   |
| Superintendence .....                                     | 2½%   |
| Promotion .....   | 2 %   |
| <hr/>   |       |
| Legitimate Overhead .....                                 | 9 %   |
| Interest on Deficit and Loans.....                        | 2¼%   |
| <hr/>   |       |
| Actual Overhead .....                                     | 11¼%  |
| Paid to the Support of the Work of<br>Home Missions ..... | 88¾%  |
|   | <hr/> |
|   | 100%  |

### THE SCHWARZWALD CONFERENCE

THE Conference on Country Life and the Country Church in the Schwarzwald community in Eastern Pennsylvania was indeed gratifying and encouraging. It was conducted under the auspices of the Board of Home Missions, under the direction of the Department of Country Life, and to it were invited pastors and laymen from the rural congregations of the three Eastern Synods of our Church. A total of about 150 delegates enrolled, made up of approximately one-third pastors, one-third laymen, and one-third laywomen, a most gratifying attendance and representation.

The conference began on the evening of Tuesday, June 14th, and closed at noon on Friday, June 17th, with morning and afternoon sessions on the other days and a popular but instructive program each evening. Features of the conference were presented in the form of an original pageant, plays suitable for rural churches and communities, instruction and demonstrations in socials and recreation for the rural community, and a nature walk led by one of the nation's leading naturalists, Dr. H. A. Surface. These features served admirably in driving home through actual participation some of the essentials to successful leadership in the country, and the enthusiasm and interest with which they were received were ample testimony to their value. Space does not permit description of these features, but attention must be called for a moment to the pageant which was produced by the local com-

munity. This pageant was entitled "Leisure—For What?" and developed the theme of the attainment and use of leisure time by the human race through the ages. More than one hundred characters of all ages took part; it took less than one hour to produce. Mrs. C. I. Lau, wife of Rev. C. I. Lau, of the Lytton-Ai Demonstration Parish in Ohio, is the author of the pageant. It is very well done and will be slightly revised and then printed for general use throughout our Church. It is simple enough, and yet possessing of dignity, and a splendid lesson, to be produced in almost any rural community. The auxiliary organizations of our rural churches should take note of this production and secure from the Department of Country Life a copy of the manuscript some time in the fall.

The main part of the conference, however, was composed of addresses by leading national experts on various phases of country life, followed by open discussion by the delegates. Not as much time was available for discussion of common problems as was desired, but this was the first conference of its kind ever conducted by our Church or any Church, so that much was learned by experience. This experience will serve splendidly in future conferences of a similar nature which are being planned throughout the Church in coming years. The problems that were dealt with in the addresses and discussions were on rural leadership, the rural home, rural education, the com-

*(Continued on Third Cover Page)*

## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

### SACCO AND VANZETTI

AT the time this article is being written, the Governor of Massachusetts has postponed for twelve days the execution of Sacco and Vanzetti, after a world-wide protest against it, in order to give the defense time for certain lines of procedure in the interest of the prisoners. It is to be hoped that if these men are innocent of the crime of which they were convicted, this stay of execution will make possible a procedure that will result in establishing their innocence. By the time this article is read, it will be known what this reprieve shall have accomplished.

I am not writing this article primarily to discuss the merits of the case. I am not qualified to do that. Great numbers of people, however, the world over, soberly doubt the guilt of these men and the fairness of their trial, and believe that they were condemned consciously or "sub-consciously" because they are anarchists and not because it had been proved that they were guilty of murder.

My chief purpose, however, in writing this article is to say that whatever be the outcome of this case, it seems to me that it presents a strong argument for abolishing capital punishment. If Sacco and Vanzetti are executed August 22 the door will be closed for redress should it finally be proved that these men were innocent. This will not have been the first case of the kind should that happen. It will be remembered that Dreyfus was declared guilty by both the military and civil tribunals of France only to have his innocence proved later. Many times has it happened that condemned men have been proved innocent when it was too late, and in the light of the case in question, it is easy to believe that this has happened over and over again where circumstances did not lend themselves to popular appeal, as this case has done. On the other hand, if these men are finally proved guilty after seven years of suffering under the

shadow of death, what can be said for our Christian sentiment that finally subjects them to the brutality of the electric chair? With the death penalty abolished miscarriage of justice will not be prevented, of course, but it will certainly be less abhorrent to the American conscience than having it irrevocably sealed by death. Moreover, it seems to me, that with the death penalty removed, the crimes now punishable by death will receive their just dues where now juries fail to convict because of the growing objections to capital punishment.

Will Durant, author of "The Story of Philosophy"—a wonderful book—after following the notorious Gray-Snyder murder trial in New York City, wrote an article for the New York Telegram on "Abolish the Death Penalty." This has since been reprinted in leaflet form by the League to Abolish Capital Punishment (104 Fifth Avenue, New York City) for free distribution. Mr. Durant points out that there are three stages in the history of punishment. "It began as revenge, it continues as a deterrent, it will evolve into education." Theoretically at least, no one can advocate killing murderers on the ground of revenge, and surely now there must be a great multitude of people who are ready to repudiate it in practice. As a deterrent have we any evidence at all that it is effective? On the other hand, strange as it may seem to some, as Mr. Durant points out, wherever this next step in civilization has taken place, that is, the abolition of capital punishment, murders have decreased. Quoting a dispatch of recent date, he says that capital punishment has been abolished in Sweden for six years and that no one has actually been executed since 1914, yet throughout that country there has been in recent years a steady decrease in prisoners detained for serious offences, that the number of lifetime prisoners is only twenty-one in the

entire country. Mr. Durant further states that Italy (supposedly violent Italy), Norway, Sweden, Denmark, Russia, Holland, Austria, Switzerland, Belgium, Brazil, Venezuela, the Argentine, Central America, Michigan, Wisconsin, Minnesota, North and South Dakota, Rhode Island, Kansas, Maine—these nations and states have put an end to capital punishment. It has not been shown that these countries and states have more crime than the countries and states that still resort to this method of terror to prevent it.

However, as to deterrents, there is well-founded doubt as to the effectiveness of any kind of punishments. Whether the criminal thinks at all of penalties is at least open to question. This is no argument against imprisonment, but imprisonment represents the third stage of punishment in which it evolves into education. Certainly capital punishment has had ample opportunity to prove its value as a deterrent to crime. Instead of fighting to retain it and thereby turning so much more energy into efforts to prevent its use, why not abandon it and turn our efforts into the channel that at least has the support of our Christian sentiment and of our best knowledge for the improvement of mankind? Let us try to heal criminals. We can no longer believe that God will do anything else with them in the world beyond. Surely He will try to heal them. All our best religious impulses support the proposition that if they are ever to be healed we should begin the work here. Let us say to them, as Mr. Durant proposes: "You are horribly guilty, guiltier than Cain, who slew in anger and not in greed. But we shall not kill you. For your mothers' sake, and

your children's sake, and, above all, for our own sake, we shall not kill you. We shall not further break these poor women who gave you birth; we shall not ruin the lives of helpless children with the burning memory of your execution. And we shall not soil our own souls with your blood. Rather we shall send you, separately, and for life, to farms safely isolated from the society whose security you threaten. Impassable walls shall surround you, and you shall labor there to the end of your days. Your toil will be paid for, but only to the families you have left bereaved. You shall never know liberty again, nor the happiness of a home, nor the comradeship of a tested love, nor the laughter of children welcoming you from your work. But you will live in the open air, still knowing the sun and the stars; you will till the soil and make wholesome things grow out of the earth. Perhaps at last life and time will heal you and peace will come to you again."

Mr. Durant concludes his article, which I wish every reader of *THE OUTLOOK OF MISSIONS* might read: "Granted that we would run some risk in daring this new advance; but, if we are brave enough to scale the highest mountain tops, and outsoar the eagle, and ride in the depths of the sea, shall we lack the courage to be lenient to our enemies? Once a hundred crimes were punished with death; then fifty; then twenty; now one. Let us make the record clean. Let us complete this moral evolution and climb another step to civilization. Let us rid our souls of this last vestige of cannibalism. Let us take our lives in our hands and gamble on the wisdom of Christ."

#### WHAT YOUR CHURCH CAN DO IN SOCIAL SERVICE AND INDUSTRIAL RELATIONS

**U**NDER the above title our Social Service Commission, in co-operation with the Commission on the Church and Social Service of the Federal Council of Churches, has issued a pamphlet that ought to be of considerable value to some of our churches. We have been repeatedly asked this question: "What can our

church do?" Here is an attempt on the part of experienced persons to answer this question. Social Service, as considered in this pamphlet, is looked upon as an inseparable part of Christian life and work that requires the same careful organization that is given to worship, reli-

*(Continued on Page 432)*



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## SEVENTEEN DAYS WITH CHINESE BANDITS

The Story of the Captivity of our Missionaries

By Rev. Karl H. Beck

### PART I

*Circumstances of the Attack and Kidnapping  
The First Saturday Night*

ON arriving at Changteh, September 17th, 1926, we were told that a *Da-Bang*, fleet of merchant boats under military escort—had started toward Shenchow and that we might overtake it if we hurried on. It was indefinite when another fleet would be leaving for up river, as this was the first that had started within two months. The unanimous opinion of the members of our party was to make the attempt to overtake the fleet.

In our party there were ten foreign missionaries and as many Chinese colleagues, besides helpers. The missionaries of the Evangelical Mission were Misses Granner, Koebbe, and Schweitzer, of Tungren, Kweichow; and Miss Brunemeier, of Shenchow. Of our own Mission there were Misses Messimer, Weil, Iske and Henneberger and Messrs. Hilgeman and Beck. Among our Chinese fellow travelers were Dr. and Mrs. Wang of the Tungren Mission Hospital, Evangelist and Mrs. Chen, of Shenchow, and Nurse Liu and his wife going to the Shenchow Mission Hospital.

In the care of the Presbyterian Hospital at Changteh, we found more than a hundred boxes of freight for various mission institutions and families of our station. Besides a lighter that came in from Hankow a day after our arrival brought one hundred and twenty-three more boxes for us to carry to our stations. It seemed best to take these supplies with us, as shipping has been very slow and there has been a great deal of loss through wreckage between Changteh

and Shenchow during the past year. It required six medium-sized cargo boats to accommodate our baggage and our party.

In letters that we had received from Shenchow while we were in Hankow, we were informed that it was very difficult for our colleagues who were at the station to carry on the work because of inability to obtain currency for checks. Therefore we were advised to carry enough money to pay all expenses of our trip to Shenchow, and if we would do so, to bring along some silver for station use. Therefore each missionary laid in a supply of silver, according to the status of his bank account, so as to have means of meeting personal obligations at the station during such time as money would be hard to obtain locally. And the members of our party from the Shenchow mission decided to risk taking a thousand dollars for station use. Had we only received letters that had been sent us but which did not come to hand, we should have started on our journey practically penniless, for it had become possible to obtain silver for checks at Shenchow. Surely none of us cared to risk having money in our possession as we were about to enter a stage of the journey that at best is a perilous lap for travelers.

We had been advised by friends in Changteh that the trip between Changteh and Taoyuen was unsafe for travel without escort unless our boats should be towed by the launch that runs between Changteh and Taoyuen. We tried to arrange for our boats to be towed. But there would have been a delay of a day

in getting started as the launch had been commandeered by the soldiers. Consequently we approached the Changteh office of the escort division of the army of occupation. It was a long walk back to the central office, and there we found no responsible official at home. We sent a card to the head officer who was sleeping at his place of residence. We were assured that he would send an officer to make whatever arrangements might be necessary.

After several hours a representative from headquarters arrived and, without ceremony began to order our boatmen to open boxes. We requested to know who the examiner was. He presented his card so that we knew he was a representative of the general. We expostulated that the *li-king* office had already examined and passed our cargo. He did not care about *li-king* (an internal revenue levied at many river points), he said. It was his duty to examine our goods to see what there was upon which a military tax might be laid. He was not satisfied with our explaining that our boxes contained only supplies for our families, hospitals and schools. So he started breaking open boxes. The day was hot, so he didn't proceed very far with this. He then

invited us to come up to the little office where he held sway. This was near where our boats were anchored. From this nest his soldiers spied out all boats that coursed the river, called them to shore and extracted such levy as could be squeezed out. He looked for a big squeeze out of our boats. And he got it.

He proposed that we pay \$400.00 for an escort to Taoyuen, then the office would pass our boats free of military tax. We objected that, while we should be willing to pay a reasonable price for escort, surely we were not liable for a tax on personal goods which was not being imported for sale but for the year's consumption in the foreign families and institutions of the missions.

He insisted that if he were to open all our boxes, which he would order us to do in case we did not make a satisfactory arrangement for fee, we should have to pay a military tax of at least four hundred dollars on the food-stuffs and medicines, books, etc., that we were taking along. We mentioned that we might wait a day and make use of the launch to tow our boats so that we should not need to take an escort. He returned that the order of the office was to exact a fee equal to half of the towing fee for every boat that was



ON THE JAPANESE BOAT TO CHANGSHA

towed, aside from the military tax imposed. So, finally we asked for a squad of soldiers to escort us. "A squad," he ejaculated. "The least the general will let you take is forty! It is forty men at the least, or the General will not let you proceed." He then gave us a vivid description of daring desperados with army rifles, heavy pistols and automatic revolvers of the latest model—indeed a very true picture of the group into whose hands we later fell, but a long way above Taoyuen.

We talked price over the forty men for a long time. We balked when we came to a hundred dollars. Still he would not agree, but ordered us to fall back to the city as he would not be responsible for any mishap that might befall us if we lingered so far out of the protection of the General! Rather than turn back to Cholera-infested Changteh, and rather than forego the chance of overtaking the Da-Bang, we finally agreed to pay \$130.00 escort money plus \$23.00 face money, for the officer who had gone to so much trouble to negotiate for us. So by dawn the next morning, we had a passport from the General and a group of braves whose number had dwindled to thirty. We were told that the officer in charge of our escort would make arrangements at Taoyuen so that we should have an escort to proceed with us from there, without delay, and continue with us till we should overtake the Da-Bang.

Without incident we arrived at Taoyuen. Our *lien-djang* (lieutenant) went to the office of Wu-Szi-djang but brought back the word that the Major was out and could not be seen till the next morning. About midnight Dr. Wang and I went to see the Major, but still he was out. We left a messenger to inform us when the officer came in. About 2 o'clock our informant told us that the officer had returned. It was a long walk to the Yamens. We got there only to be told that the Major had contracted cholera, and could not be seen. But we insisted on seeing his *Fu-gwan* (secretary). That young man treated us very politely, exhibiting a smattering of English, which we of course admired. He told us that it would be impossible to send an escort with

us, as the office did not have sufficient men, that it was an expensive thing to send an escort, which expense the office could not well afford. Our reply was that we should gladly pay for the food of the soldiers, and we hoped to overtake the Da-Bang within a day, so that the soldiers need not be away for any considerable time. We showed our passport from General Wang. The *Fu-gwan* told us to await an answer from the Major. In the meantime we might feel perfectly safe to stay at Taoyuen as our boats would be protected there.

The next morning the *lien-djang* who had brought us from Changteh brought us a letter from the Major in which he said that he could not provide us an escort as he had orders to transfer his soldiers and to fight bandits in another direction. Furthermore the *lien-djang* said that he was told at the office that the Major would not be responsible for our safety in Taoyuen. We were told that the way would likely be safe to Giang Gia-chi where we might possibly overtake part of the Da-Bang. A brisk breeze was blowing; so, by unanimous consent, we left port. We arrived at Giang Gia-chi that night and were assured of protection while there by the local militia. But those men could not escort us beyond their little boundary as they had a dead line over which no bandit dared to come, and beyond which none of their men dared to go. They advised us to carry on to Hsing Lung Kiai the next day as the way that far would offer no considerable danger, and they thought we might overtake the Da-Bang there.

The next night we spent at Hsing Lung Kiai, as we had encountered no trouble on the lap that brought us that far. At that place we found neither our Da-Bang nor any soldiers. Notices had been posted in the town to the effect that Colonel Djang I-ching would arrive and occupy the place in the near future. We were undecided whether to remain at Hsing Lung Kiai till Djang's troops arrived in the hope of getting an escort from him, or to go on. Waiting we would have little or no protection, and it was uncertain how long we might have to wait. We were given two conflicting reports. One was to the effect

that several bandit camps lay between us and the Da-Bang, and that we might expect to be attacked at any of three places. The other report was to the effect that the soldiers escorting the Da-Bang had engaged the big band of brigands and had driven them so far inland and had so badly routed them that they would be unable to rally their forces for any work along the river within several days, also that by spending a little money we would be able to make negotiations to get by any little robber bands that might accost us. It was unanimously decided to go ahead.

We passed Lo Gia Wan, the first danger point without incident. At the second place we met up with a bandit group. Just as our Chinese scouts came into touch with the bandits, boats began to appear, coming down river. It was the fleet bringing Colonel Djang I-ching, and with him was the army of General Peng who was enroute from Shenchow to Changteh. The bandits had negotiated with our men to let us by for twenty dollars, but on the condition that we should not call to the soldiers to entrap the band. That negotiation procured us right of way on the south bank as far as Ma-Li-Wan, where the Da-Bang was said to be. A stiff rapid, Tseng-Gao-Tan impeded our progress. One of our boats was lagging behind because the *lao-ban* (skipper) had been left behind in Taoyuen and besides one of the trackers was sick. So I got aboard that boat and poled. I had been at that post most of the day, and when we encountered the rapid it was only by greatest effort that I could play my part.

Even then our boat started to back down stream, gradually but surely pulling our three trackers to the water's edge. Finally we attracted the attention of the boats that were on ahead and they sent some of their trackers to our rescue. Once over the rapid all hands stopped for food and a smoke. While the boatmen were taking their refreshment and while I stretched out for a nap in the shade of the prow, a little army of forty or more armed men came rapidly to our boats. Our scouts did not get to give us any warning; they were held on a knoll where they could see our plight but could not communicate with us.

Being more or less in charge of the party, it had been my plan to walk on shore a little in advance of the boats, with two groups of scouts ahead. If bandits were met with whom our scouts could negotiate I wished to meet and speak with them before they boarded the boats. But the ladies of our party requested me to stay aboard the boat. As circumstances fell out, it was quite necessary for me to be on the boat that was lagging or it could not have kept up with the group. Getting ashore as quickly as I could after the approach of the bandits, I found it useless to try to talk with them. They were bent on robbing, so the best thing was to help them into such bundles as they indicated. That way some articles that the bandits could not possibly use, might be salvaged and the trunks and suitcases saved from being cut or smashed open. But to the ladies must be given the credit of saving what was saved, for even



THE MA LI WAN COAST

as I was wading to shore I saw the bandits hustling Mr. Hilgeman away at the point of a rifle. I decided to go with him whether it was demanded of me or not. But it was demanded. We were soon corralled back from the river so far that we could not see or hear what was going on at the boats. But we were not long alone for we soon heard ladies' voices replying to the queries of their captors. Miss Iske, Miss Koebbe and Miss Weil joined our party.

We were permitted to sit on the roadside until the leader called a halt to the robbing and led his braves with their booty to the place where we were. I ventured to ask whether we might not now return to the boat. The leader asked how much money we had aboard. I hesitated a moment. A voice barked out, "Shoot him in the leg!"

I apologized that we had been using money along the way for escorts and supplies, and that if I was expected to give a reply that was worth anything I should have to calculate carefully. Then I was ordered to give an approximate amount. I replied that we should have had on board seven or eight hundred dollars at the time of the attack. This, to the best of my knowledge was correct, for I had not inquired whether or not individuals were carrying money or how much. As this seemed to satisfy the leader I ventured to repeat my former request. He used the typical Chinese swear word and said that we'd see about that tomorrow, that for the night we should be their guests. I proffered the suggestion that our representatives had been sent to meet their representatives to negotiate to escort us through the danger zone. This had a temporary effect of making the leader conciliatory, but it didn't last long, a comrade came and whispered in his ear, and from that time on the leader addressed me as Ma-dz (scolder), so I thought it best to say little more.

The bandits decided to keep only three of us. When they took stock of our little group they picked out the ones that seemed to be dressed and built for roughing it; they weren't sure as to which to pick of us men, but when Mr. Hilgeman didn't understand their *tu-hwa* (local

dialect), they respected our plea that he was a new-comer and would have difficulty in understanding their orders. The three of us who were not released had an interesting experience a few minutes later.

As soon as Miss Iske and Mr. Hilgeman were started back toward the boat, Miss Koebbe, Miss Weil and myself were jostled into line with the booty-bearing ruffians. We hurried along a few minutes until we came to a grassy terrace. Here we watched the division of the spoils. At one place a *pukai* (piece of bedding) was spread on the ground and on this was pooled all the small stuff such as gold rings, watches, flash lights, vanity cases, bolts of linen, darning cotton, caps, scarfs, sweaters, silk dresses, shoes. Bundles of bedding, steamer rugs, and suits of bulkier clothes were piled up in various assortments. Off at another place was spread another *pukai*. On this were pooled all the dollars. The coppers were on another pile. Then the whistle blew.

The "brothers" all lined up. A few inspectors hurriedly felt over each brother to be assured that there should be nothing kept on the side. Then a death arch was set up. Two soldiers crossed their guns, London-bridge fashion, and the brothers, one by one passed through giving some oath that sounded as if it guaranteed that if they had been dishonest in the report, they wished to be shot. Then there was a grand scramble for the clothes. Some articles were snatched up whole, others were wrent in two by the tug of war. Some pieces were discarded. From the discards we culled a number of articles of clothing that served well to keep us warm on chilly nights.

Miss Koebbe made a grandstand play about this time. In a concealed pocket she had sixteen dollars. She thought best to "fess up." She did so. When she handed out the money, the brother to whom she handed it said, "How's that, didn't any one find it? Keep it!" With five dollars of it Miss Koebbe bought back several fine silk dresses of Miss Graner's. These later became more or less of a problem, for to hold them Miss Koebbe felt she had to wear them, and this was some penalty when we had to make long scrambling flights on hot

nights, when our captors smuggled us from one retreat to another.

After being kept what seemed to us an interminable while on a dyke between two rice fields, we were finally ordered to proceed. As we hurried on our way there were steps behind still fleetier than ours. A brother came up panting and called us to stop. He pointed to Miss Koebbe and said, "Loan me three dollars, please." She handed over the amount, to the astonishment of the guard that now had us in charge. As the beneficiary turned to flee, he whispered, "Don't tell!"

We arrived at a very clean, airy farm house. Aside from our custodians and ourselves there was only one person at the place. He was a genial, old, white-haired farmer who did all in his power to make us comfortable. Sometime before midnight we were served a fashionable dinner. We had rice and O-mi-dou and peppers and hard-boiled eggs. Our hosts really out-did themselves that night. They raised our expectations entirely too high. Later menus didn't correspond. That night we were permitted to talk, or sing, even to walk out in the front yard and inspect the sky. Though there were clouds we could still make out the directions, so we made mental note of bearings, though no opportunity arose that enabled us to make use of our findings. After that first night, we only had two other glimpses at the stars. Even in the day time the sun seldom cast a shadow during the seventeen days of our sojourn in the land of free-booters. It was evident that we were not to plan anything in the way of a runaway.

During that first evening in camp a number of the bandits dropped in to question us about our cargo. Somehow they had an idea that among our boxes of supplies were guns and ammunition. They could not conceive of how supplies of personal goods, food, medicines, books and equipment for schools and hospitals could require six boats. One very insistent questioner ventured that if we would but supply six guns of any good type, or if we would supply even one machine gun with ammunition, the head man would let us go back to the boats at once, otherwise we could not go back. When even this gen-

erous and lenient (!) offer failed to bring any response from us, our captors finally believed us that we carried no arms, and the subject was seldom again mentioned. It was a matter of great surprise to the bandits that they did not find even one revolver in the whole party.

What had happened to the rest of the party, and to the boats, we could only conjecture. We tried to persuade the captors to let us rejoin our company, at least to send a chit to them. Our solicitations were all rejected. But we were told that orders from headquarters might be expected the next morning. Inasmuch as when we were first led beyond the scene of the division of booty, we were told that we should have to spend the night on shore, but that in all probability we might go back to the boats in the morning, our hopes were high for an early release. By noon the next day no orders had come for our release. We suggested that if it were not objectionable to our guards, we should be glad to set out to the shore, we would go by the main road, and if anyone of the party wished to stop or question us we should submit willingly to his orders. "No, you must not move without orders from headquarters," was the reply. "If you should escape from our custody, we should be required to forfeit our lives, so you know to what lengths we should go in order to retain you. Be content to await instructions."

We waited, rather impatiently. I asked to see the head man. For we were not kept in the main rendezvous. A handful of trusties had us in custody. None of these guardians carried fire-arms, except on one occasion which may call for later mention. Swords, daggers and spears, though, were freely brandished about. There was little or no insolence exhibited toward us the first two days. Though none of our immediate guard had been down to the robbing at the boats, somehow each had come into possession of an article or two of clothing, or of some trinket.

Somebody's three-dollar wrist watch be-jeweled the person of the most pampered member of our guard. He also bedecked himself with a pair of ladies' silk hose. Miss Koebbe flattered him a bit by

assisting him at the task of mending one of the stockings. We decided then and there to name this soldier of fortune, "Sir Walter Raleigh." Nothing would do but that we should christen each of our redoubtable fellows.

There was John Silver, reminiscent of the one-legged villain of "Treasure Island." But there was this exception to the aptness of the name—whereas the classic John had a wooden leg, our hero's credentials reposed in the fact that he could boast but one good eye. Alexander was a youth of many admirable qualities. He had just joined the free-booters, having deserted from the army of General Ho-Lung. Hercules was a stocky, large bodied man of over fifty summers. He did most of the heavy work around camp, when he was about. Most of the time he was away. I think it was he who bought or rustled most of the commissary supplies for our kitchen. His voice was a wonderful thing; at times it was coarse and hilarious, again it would be harsh and terror-inspiring, but on occasion it was soft and mellow as music.

Villa did not join our party till Saturday evening. He brought a crisis, and we didn't relish the prospects of association with him. His make-up suggested to one of our ladies, the newspaper likenesses of the late Francisco, of Mexico; we had no dispute over his christening. Before relating the affair into which Villa led us on Saturday evening, I ought to tell about an incident of the afternoon.

We were getting restive over the long delay in receiving orders from headquarters. Miss Koebbe came in, mid-afternoon, from a brief scouting expedition that took her just a little beyond the immediate farm yard. I felt that I ought to do as well, so I asked John Silver to take me for a little walk. He agreed. With a guard of three, I set out for a hill-top near by, on which there was a little temple. Under a tree by the temple,

we four stretched out for a lazy rest and for a confidential chat. I was asked about my financial circumstances. My questioners were much distressed to hear that my financial resources were a negative quantity, as I had been obliged to borrow money to take my family to Kuling for the summer. But as to the ladies, "surely there was one of them who had a lot of money!" The intelligence that we missionaries were neither moneyed folks, nor recipients of big incomes, seemed quite unbelievable to these fellows. Well, in a short while it was suggested that we return to the farm house, as there might be a message from the head man, or he might be coming himself.

(Continued in October Issue)



THE RAVEN

*The Raven: This hoary crow is doubtless still hovering over the rapids of Tsen Gao Tan, the virtual scene of the bandit attack. He takes his toll of rice from a goodly number of the boats that traverse his realm. He kindly lighted on the bow of my boat, long enough for me to get a snapshot of him.*

## HUPING BOYS WHO STAND OUT IN HIGH RELIEF AGAINST THE COMMUNISTIC, ANTI-CHRISTIAN MOVEMENT IN HUNAN

### IV.

#### *The Preaching Band*

When the radicals in Huping, with the backing of the "Political Bureau" (Communist) of Yochow were making it impossible to carry on longer, a group of six Christian students went out on one of the hillsides near Huping to pray. It was a Sunday afternoon, and their hearts were heavy. They foresaw the break-up of the dear school where they had spent years together in happy Christian fellowship. And on that hillside, that Sunday afternoon, they opened up their hearts to the Lord in an hour of earnest prayer.

Before they separated one of the group caught an inspiration and broached it to his comrades. "Brethren," he said, "we have fellowshiped together as Christians in School. If now we must go, why not still stick together and go out as a Preaching Band to carry the gospel into regions that have not heard of it!"

It was an idea that appealed to them all, and they then and there pledged one another to such a course. It was a high resolve that they had not only planned, but actually carried out.

In the face of anti-Christian agitation and persecution they itinerated for more than a month among the villages of Middle Yo-yang County, preaching daily to people who had never before heard the gospel.

Among the hills of "Ruh-ih-tan" is a temple where the pilgrims who go to the sacred "Nan Yoh" Mountain rest and worship. In this temple, by permission, this Preaching Band, which had now grown to eight in number, took up their quarters. For three weeks they preached here and in the villages round about. Their messages were simple, direct and sincere.

They felt the need of spiritual support, however, and invited the writer on several occasions to meet them, and to pray with them and encourage them from the Scriptures. On one occasion an invitation came for Rev. H. C. Ruhl and the writer to meet them and administer Holy Communion. This we did; and an impressive and unusual Communion was celebrated in a dingy side-room of that Buddhist temple.

The temper of the Band is shown in this incident. After they had spent about



PREACHING BAND SURROUNDING THE COMMUNION TABLE



three weeks in the vicinity of this temple, the communists arrived and set a day for organizing the farmers into a Farmers' Communistic Union. Knowing full well the anti-Christian bias of such an organization these brave fellows spent their last day in that community *attending the mass meeting*, and actually using it as one last opportunity to get their message across.

The organization effected, they were promptly visited by the newly elected officers and notified to move on; which, like Paul, they did—towards Gan-keo.

### V.

#### *Wang Deh-Ren*

This Christian student shared with the Huping student body the mistakes of October Tenth. But he had the grace, perhaps in larger measure than most of them, to acknowledge his error; which he did before his fellow Christians in the Chun-shan "retreat" of the latter days of October.

It was impressive to sit, a solitary "foreign" guest, in that retreat, and listen to the unfeigned confessions of Christian boys who were deeply in earnest. They felt the crisis that was on them, and they needed to determine how to act. The self-searching counsel that Deh-ren gave his associates on that occasion was worthy of one many times his years and experience.

Independence of thought and earnest conviction were characteristics of Deh-ren, as his comments on one occasion to his fellows illustrates. "Surely, if Christ were here now," averred Deh-ren, "He would not preach as He did to the Jews. 'Do not pray on the street corners to be seen of men,' He said. They loved to be seen of men to pray; *but we are ashamed to be seen praying*. Therefore the Lord would tells us to *stand on the street corners and pray, and not be ashamed to be caught praying!* What we all need in these days of anti-Christian sentiment is more courage to confess our religion and to live it."

All of which is as good "TAO-LI" in the Chinese language as in English!

The accompanying picture was taken shortly before Deh-ren's escape from the communist controlled Students' Union.



WANG DEH-REN

It is interesting to note that Deh-ren was considered one of the chief opponents of the communist tactics and was put under strict espionage.

He got away from the Students' Union in the night. A "picket" accompanied him over the hills as he left Huping—the same picket who had been charged with his custody—one of the leading trouble-makers! This picket paid Deh-ren a high tribute as he left him. He asked the privilege to *shake hands*—an unusual procedure in China—and confessed that even those who were his enemies had to admit the dignity and worth of his Christian character.

EDWIN A. BECK.

Loveland, Col.

## THE CHRISTIAN MOVEMENT IN JAPAN AND FORMOSA

THIS year's issue of the above-mentioned missionary year-book is the twenty-fifth of the series. Its scope is narrower than its immediate predecessor, the work in Korea being omitted. Mechanically the book is an improvement upon that of last year. Larger type and better paper make the letter-press more readable.

For the comprehensive survey of a year's missionary work in Japan Proper and Formosa we are indebted to a strong committee appointed by the Federation of Christian Missions, and especially to that veteran missionary, Dr. Albert Oltmans, the Editor, who also supervised the compilation of the 1926 issue.

Usually the volume opens with a bird's-eye view of the main events occurring in the period covered by the book, but in this case the historical review comprises the whole *Taisho* Era (between 14 and 15 years), which came to a close near the end of 1926 with the death of the late Emperor on December 25th. So well was this work done that one wishes the Editor could have found time to give us a review of the quarter-century during which this year-book has been issued. As illustrating Dr. Oltmans' balanced judgment, let the following excerpt from the section "Japan-American Relations" suffice: "If questioned whether during the fifteen years of the *Taisho* Era these relations have become better or worse, more friendly, or less friendly, only those but slightly acquainted with the facts in the case would be ready to answer categorically either one way or the other. It is decidedly a matter of lights and shadows, and which of the two predominate is not easy to say with any show of authority. But this much can be said without fear of reasonable contradiction, namely, that the mutual understanding of each other's problems and difficulties has greatly increased, and that is something of immense value."

In addition to this introductory chapter, there are twenty-four others, grouped under Evangelistic, Educational, Social, Literature, Young People's, and Reports-of-Organizations sections. Part VIII

comprises the obituaries of twenty-three missionaries who passed into the other world in 1926.

With the exception of Chapter II., which is an earnest plea by Rev. Duncan MacLeod for the evangelization of the more than 140,000 aboriginal savages, there is only one chapter on the work in Formosa, viz.: Rev. D. F. Marshall's article on the activities in North Formosa carried on by the Presbyterian Church in Canada. The Formosan work of the Foreign Missions of the Presbyterian Church of England is not reported.

Appendices give much material that is valuable for reference, viz., Officers and Executive Committee of the National Christian Council of Japan; Officers and Committees of the Federation of Christian Missions in Japan; Revised Constitution and By-Laws of the latter organization; Missionary Directories; List of Educational Institutions; and Statistics (those of 1925 repeated and revised, on account of the earlier date of publishing the year-book). The reference value of this section would be greatly increased, if at least the less familiar addresses were given in Chinese characters as well as in Roman letters. Would it be too expensive to do this hereafter?

Both foreign missionaries and Japanese workers contributed the contents of the book, thus making them interesting by reason of the variety of view-points and opinions. This is as it should be, for there is a great diversity of facts unequally distributed, which cannot be summarized adequately and correctly in a few general formulae. Rev. S. M. Erickson, writing on "The Problem of Rural Evangelization," calls attention to a fact that tourists and foreigners sojourning in the large cities are apt to overlook. He says: "Rural Japan is still Old Japan. A newspaper man from Tokyo visited Kagawa Province and said that conditions were a hundred years behind Tokyo. The common people are much like their ancestors." Dr. D. Norman places a high estimate upon the missionary enterprise in this country. In his

(Continued on Page 432)

## DELIGHTED WITH HIS VISIT TO SENDAI

Through the kind thought of Dr. David B. Schneder, President of North Japan College, Sendai, we are able to publish the fine letter sent him by Dr. William Elliot Griffis, in which he gives his impressions of the splendid progress of Christian work in Japan, especially at Sendai. Recently Dr. Griffis paid a visit to Japan, where he had been a molding power more than fifty years ago, and with his old-time vigor he now writes of the great and encouraging changes as he saw them in the Sunrise Kingdom.

On Board S. S. Taiyo Maru,  
June 16, 1927.

Dear Dr. Schneder:

We are praying for the success of the Gospel in Japan more than ever, since we have seen the whitening of the harvest to come. The day-by-day worker or observer may not see it, as I think I do, but the amazing difference between

1870-74 and 1926-27 thrills me, and I shall, God willing, have a message to rouse Christians when, God willing, I get home.

Of all the places we abode in, during our sojourn or movement in the four great islands and three countries, none impressed us with warmer hospitality or with more signal proofs of an advancing and *well-rooted* Christianity, than Sendai. Sweet are the memories, deep is our sympathy with the workers.

I hope, on reaching home, to write further on the Meiji Tenno, the Restoration, since 1868, and the slow but, I think, sure transformation of the nation.

Earnestly hoping for Japan's full regeneration and the abolition, in time, of armies and navies, and with you in your work, with all wishes. Heartily,

WILLIAM ELLIOT GRIFFIS,  
AND HIS BEST HELPER, F. K. G.

## SPIRIT—MIND—BODY

The Y. M. C. A., with its well-known triangle emblem, bases its work on the need of ministering to the spiritual, mental, and physical welfare of the young men whom it serves. But the Y. M. C. A. has no monopoly on this particular kind of service. Every agency that attempts to build well-rounded, fully developed character must take into account these three factors. And that is just what our Huping Christian College has done in its work among the students at Yochow, China.

As the Spirit forms the base of the triangle, so Huping is first and chiefly a Christian school. Its most important task is the leading of young men into the Way of Life, the building up of Christian manhood. This is done through its church, chapel, and Sunday School services, Bible study courses, Y. M. C. A. and Student Volunteer organizations, Inquirers Class, prayer meeting groups organized by the students themselves, and, perhaps most important of all, by the daily example of Christian teachers and students.

And as a school, Huping lays great stress on mental development, not slighting this even for the more essential spiri-

tual part of its program. Scholastic achievement has long been greatly prized by the Chinese, and at Huping the boys are held to a high standard of scholarship. Careful attention to his studies is demanded of every student; and literary society work, occasional debates, and night school teaching are additional means of intellectual training. The night school for servants and workmen was organized and conducted entirely by Huping students, and has proved a boon to many to whom it has been the only educational opportunity open.

Huping believes in the ideal of "a sound mind in a sound body," and to that end requires each student to take regular, systematic exercise under proper supervision. But it goes further than that, and encourages all the students to participate in competitive sports, believing that the lessons of earnest struggle for victory, fair play, and clean sportsmanship are valuable aids in the formation of Christian character.

Spirit—Mind—Body. Not one of these can safely be neglected in the development of Christian manhood among the youth of China.

A. BERTRAM DAVIS.

FOR YOUNG PEOPLE

Alliene S. De Chant

*My Body: "Holy, acceptable to God."*

Our Missionary Conferences are ended. Taps has been sung for the last time at Spruce Creek and Camp Harmony. Our physical self is stronger; our mental self has been quickened; our very heart of hearts has been stirred by personality contacts and by challenges to Kingdom Service. And now, down here in our valley churches, we are face to face with this question: "How can we best pass on to others all that we have gained on our mountain tops of privilege?"

Why not begin with the development of the physical? And if nothing has been done in our home church for the guarding and nurturing of our "temples of the Holy Spirit," sow the seed for scouting, for woodcrafting, for the Camp Fire

Girls, and the Pages, the Knights and the Squires of the Crusaders? And watch that seed grow to fruition, in bodies . . . "holy, acceptable to God," in cleaner, purer corners of His Kingdom. For our God of the Outdoors has need of bodies clean, bodies pure, bodies holy.

\* \* \* \*

Lindbergh, the Skywriter: Clean Living—High Thinking—Courage—Patriotism.

\* \* \* \*

Roosevelt: "With all my heart I believe in the joy of living, but those who achieve it do not seek it as an end in itself, but as a seized and prized incident of hard work well done, and of risk and danger, never wantonly courted, but never shirked when duty commands that they must be faced."

*National Agencies Contributing to a Community Recreation Program*

- Boy Scouts of America. Ages 12-18. . . . . 200 Fifth Ave., New York City
- Girl Scouts, Inc. Ages 12-18. . . . . 670 Lexington Ave., New York City
- Camp Fire Girls, Inc. Ages 11-18. . . . . 34 E. 17th St., New York City
- Boy Rangers of America. Ages 8-12. . . . . 186 Fifth Ave., New York City
- Woodcraft League of America, Inc. Ages 4-94,

1043 Grand Central Terminal Building, New York City

(Crusaders' Club-Boys, 10-14 Pages, Squires, Knights. Director: M. W. Booth, Hamilton Grange Reformed Church, New York City. Built largely on the Christian Crusader idea.)

*Girl Scouts, Inc.*

Laws:

- 1—A Girl Scout's honor is to be trusted.
- 2—A Girl Scout is loyal.
- 3—A Girl Scout's duty is to be useful and to help others.
- 4—A Girl Scout is a friend to all, and a sister to every other Girl Scout.
- 5—A Girl Scout is courteous.
- 6—A Girl Scout is a friend to animals.
- 7—A Girl Scout obeys orders.
- 8—A Girl Scout is cheerful.
- 9—A Girl Scout is thrifty.
- 10—A Girl Scout is clean in thought, word and deed.

*Boy Rangers of America*

Motto: Be trustworthy.

Pledge: "I will do my best to live up to the Ranger Constitution and help my brother Rangers to do the same. I will

make an honest effort, as a Ranger, to do a Good Turn each day, and pay my Wampum each week."

Laws:

- 1—Trusty Tommy was a Ranger.
- 2—Loyal, true to every test.
- 3—Helpful to the needy stranger.
- 4—Friendly, giving of his best.
- 5—Courteous to the girls he knew.
- 6—Kind, a good turn every day.
- 7—Obedient to his parents, too.
- 8—Cheerful, both in work and play.
- 9—Thrifty, saving for a need.
- 10—Brave, and not a faker.
- 11—Clean in thought, in speech and deed.
- 12—Reverent to his Maker.

*The Woodcraft League of America, Inc.*

Motto: "Seek the joy of being alive."

Laws: The four Lamps lighted from the Great Central Fire are Beauty, Truth, Fortitude and Love.

The Woodcraft League carries on its work through four branches, the Little Lodge for boys and girls under 12, the Big Lodge for youth, 12 to 18, the Adult Lodge for men and women, and the Family Lodge for father and mother and all the children.

*Boy Scouts of America*

Motto: Be Prepared.

Oath: On my honor I will try to do my best—

- 1—To do my duty to God and my country, and to obey the scout law;
- 2—To help others at all times;
- 3—To keep myself physically strong, mentally awake, and morally straight.

*Camp Fire Girls, Inc.*

The Law of the Camp Fire:

Seek beauty.

Give service.

Pursue knowledge.

Be trustworthy.

Hold on to health.

Crede

I believe in the future;  
 I believe, therefore, in the Today,  
 And I try to make my life  
 A joy to myself and  
 A pleasure to those about me.  
 I realize the destiny within me.  
 I try to find the beautiful in life,  
 And where it is not, I create beauty.  
 I feel my responsibility as a citizen of a  
 great nation;  
 I feel my glory as one of the mothers of  
 the new generation  
 Which with new eyes and with steadier  
 steps  
 Will reach the high places that now  
 Are but a purple haze on the horizon.  
 I believe in the new womanhood  
 Which combines the beauty of the old  
 womanhood  
 With citizenship and social consciousness.  
 I know I am and hold within me the  
 promise of the future.  
 I realize my responsibility.  
 I do not flinch nor falter.  
 I am a Camp Fire Girl.

BOOK LIST

SERVICES FOR THE OPEN (arranged by Laura I. Mattoon and Helen D. Bragdon).

COMMUNITY DRAMA (prepared by the Playground and Recreational Association of America).

RECREATIONAL LEADERSHIP OF BOYS; GOOD TIMES FOR BOYS. Both by William Ralph La Porte, professor of Physical Education, University of Southern California.

THE STORY OF LINDBERGH (by Richard J. Beamish).

THE BOOK OF GAMES (for home, school and playground)—William Byron Forbush and Harry R. Allen.

PHUNOLOGY.

PARODOLOGY.

HANDY AND THE "SEASONS."—Kit.

STEWARDSHIP IN THE LIFE OF YOUTH—Robert Donald Williamson and Helen Kingsbury Wallace.

HYMNS FOR AMERICAN YOUTH.



MISS LIU, WHO HAS TAUGHT IN  
 SHENCHOW GIRLS' SCHOOL  
 EIGHT YEARS

BOOK REVIEWS

*Student Relationships.* A Freshman Orientation Course. By Walter G. Clippinger. Published by Thomas Nelson and Sons, New York. Price, \$1.50 net.

The number of young men and women who attend college is increasing greatly from year to year. Some thinkers are questioning the advisability of all youth being encouraged in this eager reach for higher education. Some think that for certain types these very important years can be spent to the best advantage elsewhere. At the same time, it will always remain a fact that the experience of college life is unique and valuable beyond comparison if it has been put to the highest and best uses. It is a large undertaking to acquire a broad culture without a college basis.

When the student enters this new environment old restraints are gone, and new dangers confront the student than at any subsequent period. It is all-important that he walks cautiously and advisedly. And here comes this little book, by one who knows and feels deeply in the matter, out of his intimate experiences. He helps the youth to get adjusted, and then treats of "Relations to Self—Personal," "Relations to Others—Social," and "Religion and Ideals of Life." All of the subjects are treated nicely. To read and ponder over this book carefully will make many questions and difficulties easy to master. Perhaps no important point is left untouched, and it is all given in such a way that the student cannot fail to see the why of all that he is advised to do or not to do. It will save college professors a vast amount of hard work to use this book as a guide in conducting orientation courses. It has extended classified bibliographies. Each chapter has suitable hints and suggestions for discussions and short themes.

*Buddhism And Buddhists In Japan.* By Robert Cornell Armstrong. Published by The Macmillan Co., New York. Price, \$1.25.

Four previous volumes in this "World's Living Religions Series" should suffice to commend the present one. It will be found interesting and instructive to a host of readers. A rather

small book, but a quite important one to those interest in things of special religious purport. To any who are seeking to understand Buddhism, because of missionary undertaking, it will be very valuable.

who desire cultural information, aside from To enjoy the art and history of Japan, a student or traveler must know something of the nature and influence of Buddhism, which has had a dominant place in the country for fourteen centuries. Clearly and concisely this is found in this book. "Temples and Symbols" and "The Use of the Rosary" alone are subjects that indicate much. Finally, the author points out that Japan has reached the time in her history when she reckons with Christian culture. Buddhism has taught a moral code, and belief in God. In Japan, the Christian does not introduce a foreign God, but the Christ-like way of reaching God and attaining spiritual life. Here is an important book for anyone who attempts to interpret Christ to a Buddhist.

*The Land of Magellan.* By W. S. Barclay. Published by Brentano's, New York. Price, \$4.00. With 28 illustrations and 3 maps.

This handsome book is altogether as alluring as the title would lead one to expect. It is a beautiful volume to glance at, and as one turns the pages one is charmed with the appearance and the fine illustrations. Then, this is a part of the world one should learn of. The subject-matter of the book must be new and fresh to a vast number of persons, who will enjoy it greatly. Travelers and travelers' tales from Patagonia are rare enough. The reader finds himself quickly transported by the pictures and printed page to places of unusual charm and novelty. Good maps tell where one is going, even if it is into an unknown land.

Pioneer voyagings, explorations, settlements, building of cities, seekings for treasure, by Spanish, Dutch, and English, comprise a number of chapters. Missionary work was begun there about one hundred years ago. In reading of the early efforts and experiences of the missionaries, one gets many bits of information as to their failures and successes.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of July

| Synods         | 1926       |            |             | 1927        |              |             | Increase   | Decrease   |
|----------------|------------|------------|-------------|-------------|--------------|-------------|------------|------------|
|                | Appt.      | Specials   | Totals      | Appt.       | Specials     | Totals      |            |            |
| Eastern        | \$3,674.85 | \$1,430.72 | \$5,105.57  | \$3,601.97  | \$349.99     | \$3,951.96  |            | \$1,153.61 |
| Ohio           | 2,185.79   | 486.12     | 2,671.91    | 4,528.82    | 447.93       | 4,976.75    | \$2,304.84 |            |
| Northwest      | 135.00     |            | 135.00      | 289.00      | 46.30        | 335.30      | 200.30     |            |
| Pittsburgh     | 557.43     | 7.50       | 564.93      | 563.15      |              | 563.15      |            | 1.78       |
| Potomac        | 1,272.73   | 2,066.50   | 3,339.23    | 1,919.25    | 886.42       | 2,805.67    |            | 533.56     |
| German of East | 328.63     | 26.00      | 354.63      | 200.00      | 90.00        | 290.00      |            | 64.63      |
| Mid-West       | 586.60     | 1.00       | 587.60      | 650.15      | 130.10       | 780.25      | 192.65     |            |
| W. M. S. G. S. |            | 2,332.55   | 2,332.55    |             | 1,692.09     | 1,692.09    |            | 640.46     |
| Miscellaneous  |            | 2.00       | 2.00        |             | 43.10        | 43.10       | 41.10      |            |
| Annuity Bonds  |            | 500.00     | 500.00      |             |              |             |            | 500.00     |
| Bequests       |            |            |             |             | 1,500.00     | 1,500.00    | 1,500.00   |            |
| Totals         | \$8,741.03 | \$6,852.39 | \$15,593.42 | \$11,752.34 | \$5,185.93   | \$16,938.27 | \$4,238.89 | \$2,894.04 |
|                |            |            |             |             | Net Increase |             | \$1,344.85 |            |

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

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## AMONG THE WORKERS

EXPRESSIONS of satisfaction have reached us from the Wilson College Summer School of Missions in reference to the contribution our denominational representatives made to the spirit of the conference. Among the four hundred delegates in attendance the Reformed denomination had about twenty, but, according to our informant, these "made a fine place for themselves." Miss Greta P. Hinkle, our Camp Leader, presided at the Fourth of July entertainment.

Miss Hinkle and Mrs. J. Frank Bucher, our missionary guest, won a prize for the best "Grace" for use in the dining room. Mrs. Bucher wrote the words and Miss Hinkle the score.

\* \* \*

Echoes from Lake Geneva, Wisconsin, Summer School of Missions, give evidence of an enlarging circle of contacts for the Woman's Missionary Society. Mrs. Henry Gekeler, Secretary of Printing; Miss Helen Trescher and Miss Louise Walker, of Grace Church, Chicago, were in attendance. Mrs. Gekeler says, "We lived camp style, nothing luxurious except the beautiful lake and lake breezes on a hot, hot day."

One of the delightful functions held during the week was a reception to Mrs. J. L. Lippard who was on her way east to take up the work of Mrs. Cronk.

Mrs. Gekeler had charge of morning prayers. Miss Walker took part in the Consecration Service and Miss Trescher's leadership qualities guided projects for the young women, of whom there were 123 in the total registration of 187.

\* \* \*

The first anniversary of the Girls' Missionary Guild, St. Paul's Reformed Church, near Knox, Pa., was observed July 1st. The parents of the Guild girls

and the members of the Woman's Missionary Society with their families were invited to participate in the celebration.

The program, stressing stewardship and tithing, was concluded with the playlet "Aunt Tillie Learns to Tithe."

After the program the visitors were entertained until the banquet was served.

The G. M. G. colors, blue and gold, intermingled with red, orange and black were tastefully carried out in the decorations. The favors were fire crackers tied with blue and gold ribbon. The girls gave cheers and songs. Reverend Snyder responded with an appropriate toast.

During the evening the Guild received "tips" amounting to nearly seven dollars.

The Guild has doubled its membership during the year and holds a front-line position.

\* \* \*

On August 13, hundreds of Guild girls pictured to themselves the ceremony which made their leader, Miss Helen Trescher of Jeannette, Pa., the bride of Mr. Harris C. Arnold, of Lancaster, Pa.

Miss Trescher's romance became the conversation-theme for many groups of Guild girls in the summer missionary conferences and the joy of little surreptitious surprises for her lent zest to social specials. Among these surprises was a party in her honor at the Tiffin Conference when the girls presented her with a remembrance gift of a silver serving set. Another surprise came when the Canton delegation had a kitchen shower for her one morning at breakfast.

\* \* \*

When delegates at the Colledgeville Missionary Conference learned how thoroughly the Chinese bandits had carried out their job of robbing Mr. Karl Beck of all his personal effects, including his

wedding ring and an heir-loom watch, they immediately raised money to purchase a watch for him. Mr. Beck was deeply touched by the kindly consideration.

\* \* \*

Miss Marian Shaley, Missionary Teacher in our Japanese Mission in Los Angeles, was the special Assembly speaker before the Conference for Japanese girls at Santa Monica, California, June 27-July 4. Miss Shaley proved a great uplift to these second generation girls, with more than ordinary credit to herself.

\* \* \*

The welcome home for Miss Minerva S. Weil on July 5, arranged by the Woman's Missionary Society and Girls' Missionary Guild of Christ Church, Bethlehem, expressed the sincere joy of the home group over Miss Weil's safe return to them.

The President, Mrs. E. E. Briner, in the name of the Society, presented to her a certificate of Life Membership in the W. M. S. G. S. Mrs. John Brandner,

#### WORSHIP PERIOD (For November Meeting)

“ . . . ready to distribute, willing to communicate.” I Tim. 6: 18.

*Call to Worship:* “How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation.”

*Response:* “O thou that tellest good tidings unto Jerusalem, lift up thy voice with strength.”

*Hymn:* “O Zion, Haste, Thy Mission.”

*Meditation:* The theme for meditation and discussion tonight is “Good Literature.” In these days when reading matter of all kinds is so cheap, one rather doubts the necessity for such an admonition as “Give ye them to read.” Tonight we may be especially thankful for the ability to read, for the sight which enables us to read, and for the available material to read.

There are huge book stores filled with new books and stores where used books may be picked up for a mere pittance; there are news stands laden with papers issued several times a day and magazines appearing weekly or monthly. Purchased for a small coin

in the following lines, spoke the welcome:

A message I have to disclose,  
And Miss Weil I ask you to know;  
That though all cannot get up and declare  
These greetings I bring you come from everywhere.

Tonight we see God's light  
Shining wonderfully bright.  
To us the past is not quite clear,  
Will you tell us what happened to you last year?

We knelt at the Master's feet,  
And prayed for the enemy's retreat.  
Tonight into your happy face we gaze,  
But your life peeps through the haze.

We were not privileged to view  
Your trials which were not a few.  
But we know that He has been good and great,  
For He showed you the way through freedom's gate.

Your people are not left alone,  
Nor your labors all unknown,  
For He hears the sad and pitiful call  
From man and woman and child and all.

We're glad to welcome you home again  
And feel the clasp of your hand.  
Our prayers are yours to the very last one.  
You belong to the chosen band.

they seem of little value to the average person. (A certain Railroad Company operates a regular department which makes a small fortune yearly from the sale of discarded newspapers and magazines found on the trains and in the stations.)

Our children literally devour their story and picture books; next time we wish they were not left lying around to clutter up the appearance of the room, let us remember that in some sections of our dear America and in China, Japan, India and Africa a countless number of boys and girls who have been taught to read are hungry for just such stories to read and just such pictures at which to look.

Blessed, thrice blessed, be the \$200 which as a W. M. S. we contribute for the publication of Christian Literature in foreign lands. May we ever be more “ready to distribute.” Blessed, thrice blessed be they who are “willing to communicate” so that these children of God may have something “to read.”

“I Love to Tell the Story” (one verse sung softly).

*Prayer.*



## THE LIFTING POWER OF LOVE

*Excerpts from a letter received by Mrs. Jacob G. Rupp from Miss B. Catherine Pifer, Ikebukuro, Tokyo, Japan, under date of July 4th*

"A year ago we celebrated the Fourth at your old homestead, feasting on cherries! Have just received a gift of almost a quart of cherries. This quart is quite a gift in Japan where this fruit is rare.

Here in Tokyo, at this time of the year, we are suffering from intense heat. This is the rainy season. Everything is damp—even the writing paper blots so easily I hesitate to use it. I notice by the newspaper that most of the foreigners in this part of Japan have gone to Karuizawa. We are told that more foreigners are there than ever before at this season. Likely among them many are refugees who have fled from China.

I think you will be interested to learn of the progress we are making in our Sunday School. (The Sunday School referred to is located in the poorer section of industrial Tokyo and was opened a few years ago by Miss Pifer.) When I first came to this place little children, at this time of the year, did not wear any clothes and their heads were unkempt. Now these little heads are neatly kept and

the children are in foreign dress. A shower of clothes came to them ready made, after the earthquake of nineteen-twenty-three. That these clothes came from America is still vivid in their minds.

Since the dolls from the American children have reached us and speak the message of good-will, the mothers try to benefit from these little messengers by using the clothes of these dolls as models to fashion clothes for their children. All of these influences have helped to bring the children into the Sunday School, which at this time has grown too large for the building we have rented for services. It therefore had to be divided into three sections. My home is used for one section of the Sunday School, also for regular preaching services every Monday night.

I never saw better behaved children than those who meet in my home. This was not true of them when they first came. Some climbed on top of the organ, others twisted the window curtains and others wrote their names on the window panes.



THE SECTION  
OF THE  
IKEBUKURO  
SUNDAY  
SCHOOL  
WHICH  
MEETS IN  
MISS PIFER'S  
HOME

Dividing the Sunday School into sections is not very satisfactory. We are looking to the time when we can meet together in a chapel spacious enough for all . . . and provided with benches. It is misery to sit Japanese fashion on the floor these terribly hot days. When we have a chapel with space so that the entire Sunday School can gather at the same time, the children will learn to know many little friends and naturally grow up in the church."

Miss Pifer's home stands in the busy beehive of Tokyo's industrial life, as a magnet attracting those who seek sympathy and help. The house was built by

the Woman's Missionary Society of Pittsburgh Synod and attracted much attention during the building because a chimney was built into it.

The earthquake of nineteen-twenty-three having cracked every other well in the district, Miss Pifer's yard with its well became the site of a miniature tent-city. Hundreds of refugees camped there during the weeks which followed the disaster. Miss Pifer was spending her vacation at Karuizawa. Had it not been for the timely service of one of the deacons in the church, who took charge of the situation much damage would likely have come to the property.

### THE DRAGON'S BITE

THAT is what it is called—this scooped-out crescent in the top of the sand-cliff on the south side of Wang-sz-wang. The cliff is one of a chain of cliffs that juts out into Tungting Lake, forming one shore of a beautiful semi-circular bay, Wang-sz-wang by name, at the head of which is built our beloved Huping. The cliff is popularly known as the Dragon's Bite Cliff: the tradition being that the Great Dragon in one of his vernal—or was it his autumnal—flights over the country had once dipped his great, lithe body gracefully down and snatched off a sweeping mouthful of the cliff for an early morning bite. The incident is wrapped in mystery. No one seems to know anything definite about it. Among themselves the people regard the cliff as a material proof of the Great Dragon's being, and of his helpful presence with them in the community. To the foreigner, whom they usually consider unimaginative and materialistic (and we cannot blame them, living as we do eternally rushing) they simply smile, when asked about the origin of the bite, and say it is but a tale spun by an old man's childish fancy.

I am not going to try to explain the origin of this "Bite" in the cliff. I wish merely to tell you a few of the thoughts that have come to me, here in America, as I look back to the happy days in China before the great turmoil of last summer and the subsequent months, and to draw

some analogies between this story of the Dragon's Bite and the present situation in China.

The Dragon's Bite Cliff used to fascinate me as I looked from the compound walls, and I often wished to know more of the rich folk-lore that I knew was gathered 'round it. I once asked Liszfu, the old gateman, about it. Liszfu was always smiling—always it was an infectious smile.

"That Bite, Liszfu," I pleaded smilingly, "please tell me about it and the Dragon that made it." Characteristically he pretended at first not to understand whereof I spoke. Then beaming forth in one of his irresistible smiles he pointed questioningly to the cliff.

"That Bite?" he asked. "The Bite,—ah," he repeated in answer to my nod, and drew his hands farther up his big sleeves. "The Bite—ah? But Simoo knows it is all a fairy-tale." I looked at him reproachfully, thinking that the conversation was to end here.

"Well, some people say," he continued after a pause, "that our Great Dragon did it. But when, nobody knows. Simoo has seen old Renszfu, the buffalo-herd, who lives behind the compound?" he asked.

"I know him."

"Well, old Renszfu saw the Great Dragon once. Of course it is all a fairy-tale," he added laughing sheepishly.

"Where?" I asked, ignoring the latter remark.

"Once as the Great Dragon flew over Wang-sz-wang, when the sky was filled with clouds and mist, and the thunder rumbled. He saw the shining scales when the clouds opened for a moment to let down the rain."

"But does the Dragon come in storm clouds?" I asked in surprise.

"Always, in thunder and great mists."

"Then he is angry, perhaps?" I ventured.

"No," and here Liszfu smiled indulgently, "Simoo does not understand. The Dragon is our friend. When he passes above us in the autumn season the big waters of the Lake grow small, and this beautiful plain comes forth where our buffaloes feed. Where could we find grass for our buffaloes in the winter, if the Great Dragon did not take away the big waters of the summer season? And is it not a peaceful place, this plain?"

I looked out upon the plain before me, Wang-sz-wang, our big roaring "bay" of the summer time with water more than

forty feet deep, now in the autumn a great stretch of vivid green where all day long the water-buffalo grazed luxuriantly. And not only the buffalo, but goats, too, and horses. Far out, more than a mile from the compound gate, lay the lake, over the surface of which glided in rhythmic motion the noiseless sampans, while here and there a lone fisherman, up to his knees in the water, bent over his net in search for shrimp. Not a sound disturbed the quiet atmosphere, except when a flock of wild geese flew overhead, all unmolested, so low that one could hear the creaking of their wings; or when notes from a Chinese flute drifted toward us with the breeze; or the friendly call of one boatman to another came from the far-off Lake. Truly a more peaceful scene could not be imagined anywhere. Time seemed to be not.

I caught Liszfu smiling in the midst of my reflections. "Simoo will say the Dragon does not bring these waters and take them away each year. To be sure it is only a fairy-tale!" And he laughed merrily. Then he went on. "Does Simoo know the small island Lai-tz-san beyond the bend yonder?" he asked.

I nodded.

"Some people say it is the Great Dragon's nose peeping above the waters," he continued. "In the summer heat when the waters rise higher and higher each day, and lash and tumble against our cliffs here, and against the compound wall, the people watch Lai-tz-san, the Dragon's nose. As long as the waters do not rise above it they feel safe. Simoo knows the waters have never covered the Dragon's nose. But if the waters do—aiyah! aiyah!—the Dragon would be no more and the world would come to an end! And Simoo," he whispered, looking carefully about on all sides, "last summer the waters rose higher than ever before, so high that some people even dared to say the Dragon's nose was actually covered. They also said great trouble was coming upon us. I do not know! I do not know!" he repeated gloomily. Then, changing to a lighter mood, as was his



THE GATEMAN AT HUPING

custom, he said, "Simoo does not believe it. Liszfu does not believe it. It is, of course, only a fairy-tale," he laughed.

I could not return his laugh with the same confidence, for I had not learned the Chinese art of masking my thoughts under a cheery countenance. I was as sure, of course, of Liszfu's uneasiness of mind as I was aware of the peaceful plain before me. He was as disturbed as all the people of the surrounding country by this unusual phenomenon of Lai-tz-san's being covered with water.

\* \* \*

The bit of conversation with Liszfu gave me much food for thought. No one could be unaware of the storm clouds brewing on the Chinese horizon ever since before May, 1925. The air was full of unrest. And as the months turned to years and we approached the fall of 1926 the rumors came thicker and faster of the advance of the Southern Army and of the Revolution which followed in its wake. Even the people of the remotest villages were keyed up to a tension such as they had never experienced before. Storm clouds! Storm clouds everywhere!

No one will deny that the Revolution was bringing about a fine thing for China. Ideas and ideals were being infiltrated into the consciousness of the people as never before; ideals of political unity; ideals of higher standards of living; ideals of self-respect and of dignity as a nation among the other nations of the world; ideals of self-expression, of self-determination, all of them ideals practically unknown, and unexperienced by most of the people, living as they have been for centuries under oppression and but a little above the starvation point. The people found themselves passing overnight, as it were, from an agricultural stage to an industrial stage, from the handicraft to the machine stage, and, as was to be expected, great unrest attended the change.

Unfortunately subtle influences were at work. In the storm clouds that attended the Revolution there appeared a Dragon. Like the Great Dragon in whom the simple-hearted Liszfu and

millions like him believed, this Dragon, too, came wrapped in mists and with the noise of thunder. Yet he came, not as a Friend, but as a Destroyer—a Red Dragon, born of the bottomless Pit, subtle, deceptive, "with feigned words making merchandise of the people," promising liberty and "speaking great swelling words of vanity," "by reason of whom the way of truth was evil spoken of." As this Dragon passed over the land he caused a mist to fall over the lives and souls of the people, and when he had ensnared them he bit them with a madness. Henceforth, blinded by dazzling visions of a golden age, which he promised, when none must work, and all would have a-plenty; lured by promises of wealth to be lavished upon them, they worshipped the Dragon, and gave themselves over to his will.

And what was his will? Not peace, as he professed, but revolt; abrogation of property right, and of religion, free love, nationalization of children, and abolition of the family relation. Poisonous doctrines! Can the Chinese hope to build up a nation when their ideals are permeated by such insidious teachings? What can follow in the wake of such a Dragon but confusion, desolation and death!

There is a ray of hope. We are told that "the Chinese people as a whole, because of many centuries of training in the doctrine of the 'mean,' have a natural aversion to all radical theories of social and economic organization. For 2000 years every Chinese child has been taught the wisdom of walking in the middle of the road. The power of this principle is still strong in Chinese life today. Therefore our hope is that the bite of the Dragon will speedily be healed.

But what is the Home Church thinking about the situation in China? The Home Church has met with a severe blow because of the Red Dragon's Bite in China. It is meeting with a severe test of its Christianity. Is it meeting the test? Is it tempted to cast aside its erring Chinese brethren because in their ignorance they did not resist the Dragon's bite? Has it ceased to pray, or does it pray less fervently for the

Chinese Christians who kept faith and who resisted the wiles of the Dragon? Has it become skeptical because the missionaries have returned home and the work has apparently ceased? Has it allowed the present storm clouds to blur the vision of a "China for Christ"? How easy it is to be a Christian even in a Christian land when all goes smoothly! Many Chinese professed to be Christians as long as the Church gave them food, clothing and employment, but when confronted with tribulation and persecution they quickly shuffled off the name of Christian. Is our faith no deeper than this? Have we the courage to turn the other cheek when the Evil One succeeds in launching a blow at us?

Our buildings—as far as we know—are confiscated, and, since Hunan is reported to be dominated by the most radical element of the Nationalist Movement, our schools are probably being run on extreme lines. That means that the Red Dragon is doing his worst right in our own field. What a challenge to us to pray unceasingly! What a call to us to show our strength as Christians! When Jesus Christ was nailed to the Cross it was the apparent triumph of the Devil. To all appearances Christ had failed. But how soon came the triumph! And what a glorious triumph!

Men and women of the Reformed Church, we, too, shall live to see a glorious triumph of our Christ in China. There are wonderful stars hidden behind these storm clouds. And they stand over and above the ephemeral Red Dragon and his destructive work. We missionaries have great faith in the really sincere Christians we left in China, the "stars" of the present China's night, the heaven that we trust is working slowly but surely. We have faith in the power of our God to rule out difficulties in His own time and way. Will the Church not keep faith with us and our Chinese brethren in the great work we have undertaken to accomplish? Where are the people with a vision and a triumphant faith? Let them rally round the Standard of our Lord, and let them remember the words of the Great Commission.

Wang-sz-wang may be no longer the scene of such peace and contentment as it was last year. I have visions of starvation, poverty and oppression among such as the simple-hearted Liszfu, and the millions like him. Are they now being terrorized by this new order of things which they so readily accepted? Are they being imposed upon because of their simplicity and ignorance? My heart goes out to them as to a brother. And not only to them but to all the Chinese—to the students who were so fired with zeal for their nation, and who were misled by vague promises into doing traitorous deeds toward their best friends, poisoned by the false doctrines of the Red Dragon; to the Chinese Christians everywhere, who willingly faced persecution and death that the name of Christ might be glorified; to the servants who were true and faithful in spite of the brand they received as "slaves of the foreign devil."

Surely peace will come to China's soul in due time. Even now the Dragon is being assailed by waves of opposition,



TUNG-TING LAKE

and those who have been bitten by his madness will turn to smother him. He is doomed as surely as the Dragon's Bite Cliff at Wang-sz-wang, which is slowly being eroded lake-ward, is doomed to pass away forever. At this time of the year the waters are creeping steadily higher toward the scooped-out crescent on the Wang-sz-wang sand-cliff, the Dragon's Bite. They are also rising higher and more tumultuously day by day to the tiny top of Lai-tz-san, the Dragon's nose. Perhaps this summer may see the complete submersion of both. Would it not typify the downfall of the Red Dragon and the healing of his poisonous "Bite"?

SOPHIA FORSTER RUHL.

#### PRAYER CALENDAR

Stella Sato, the author of the October prayer, hails from sunny California. She came to Ursinus College, where she is a junior, through the influence of Mrs. Frank Sheeder who was a volunteer worker in the First Japanese Reformed Church, while teaching in San Francisco. Miss Sato has been making her home with Mr. and Mrs. Sheeder during her two years at Ursinus. She spent this past summer with her parents in San Francisco.

"Kazuko," as Miss Kerschner loves to call her, was one of our Executive Secretary's first pupils in music, in sewing and in the Sunday School, when she went to San Francisco, thirteen years ago as missionary teacher. She says, "Kazuko was always a leader among the girls and

will make good in the teaching profession for which she is preparing." Miss Sato was the first president of the G. M. G. at First Church and has inspired many girls here in the East with her sincerity. The rich heritage of being a third generation Christian is hers.

Mrs. Mary Schaal, the Life Member in the Woman's Missionary Society who had reached the highest number of years, passed to her reward early in August. Mrs. Schaal was born in Paris, but lived in Canton, Ohio, for the past 37 years. She was a beloved member of Trinity Reformed Church, Canton.



MRS. MARY SCHAAL

#### THE MONTHLY QUIZ

1. *The "Dragon's Bite" rests on what tradition?*
2. *What influences combined in shaping Stella Sato's life so far?*
3. *The W. M. S. G. S. contributes how much toward providing good literature for non-Christian countries?*
4. *Mrs. Fischer uses the "trillium" as an illustration of what?*
5. *Where do women work in mines?*
6. *Who feeds opium to their babies? Why?*
7. *Contrast Wang-sz-wang in summer and autumn.*
8. *What yard in Tokyo was turned into a miniature tent-city?*
9. *Models for Japanese children's clothes are being copied from what?*
10. *What luxuries were enjoyed at Lake Geneva Conference?*

## AMONG OUR CHRISTIAN WINNEBAGOES

By Alvin Grether

SUNDAY, July 3, was a great day for the Indian Mission at Black River Falls, Wis., the annual "Mission Feast," and a feast it was, for body and spirit. The little chapel was packed with Indians and their white friends for the morning and afternoon services, and most of the Indians were there for the evening service also. At each service our missionary, Rev. Jacob Stucki, read the scripture lesson from his own translation of the gospels. John Stacy, one of the first fruits of the mission, who had come with his family almost fifty miles from Greenwood, Wis., interpreted the sermon of Rev. E. F. Menger at the morning service, and David Decorah, our evangelist, interpreted the evening sermon. It is remarkable how quickly these men, after going over the sermon beforehand with the speaker, can translate it, sentence for sentence, into the tongue of their people. Besides Rev. Menger and the writer, Rev. Otto Engelmann, of the St. Wayne Orphans' Home, and Rev. John Mohr, of Stratford, Wis., also preached the gospel of the Kingdom, but only the two addresses mentioned were interpreted, as most of the Indians can now understand English. A number of these Indians had come from Winona, Minnesota, where they have found employment. Half or more of the Indians present were Christians; all were attentive listeners. The white Christians had come, for the most part, from Humbird, Neillsville and Greenwood, Wis. The workers at the Indian school at Neillsville were present, as a matter of course, and brought with them the loaves

for the multitude, which they had baked in the school oven. Most of the pale-faces had brought their lunch; the mission furnished the coffee. The Indians had their lunch in the yard of the "house of the interpreter." Thither I saw great baskets and trays and other vessels carried from the missionary's house. No one, I am sure, needed to faint on the homeward way, for lack of food. All the ministers present—besides those already named, Revs. E. G. Pfeiffer, Caleb Hauser and H. K. Hartmann—and their families were entertained by the missionary's good wife and youngest daughter, at home for a visit. The Christian fellowship is not the least important part of such a gathering. The writer hopes sincerely that all may have received spiritual food also from the services of the day and renewed their love for their brethren of either color.

I cannot well close this report without mentioning the old Indian burying ground that I visited the next morning. Oblong wooden boxes, the length of a grave, with a slightly peaked roof, one or two of these boxes new, others in various stages of decay, cover the graves, except where, apparently, they have completely rotted away. In one end of each of these boxes, just above the ground, there is a little square hole, through which the spirit of the buried person is to pass in and out. It would seem that even these pagan Indians have some form of belief in the immortality of the soul! May they all come to a saving knowledge of the truth which is in Christ Jesus!

## THE ENVIRONMENT OF A MISSION STATION

AS a Christian home where love reigns can, in a sense, be a bit of heaven on earth so to the missionary—a mission station where missionaries and native believers are trying to know and do the will of God can be a kingdom of God in miniature. They have seen the transformation of sin, sickness, sorrow and

ignorance into righteousness, health, happiness and usefulness.

Christian Chinese have shared with missionaries this feeling regarding the stations to be a foretaste of that Kingdom that shall have no end. They have seen food provided for the hungry, shelter

(Continued on Page 429)

## Literature Chat

CARRIE M. KERSCHNER

"This rule before all others heed—  
Have ready everything you'll need:  
And ere you start, be sure to read  
The whole recipe, then work with speed."

That is *Reminder 1* to the Program committee whose duty, according to the new W. M. S. Hand Book is, "to procure the program prepared by the W. M. S. G. S. and arrange for its monthly use in this society." Packet is priced 75c. The programs are optional, to be used "as is" or changed. Who is not interested in "Good Literature," the topic for the November meeting?

*Reminder 2.* Remember to distribute the questions for the popular game "What Do You Know." The person who uses the leaflet "Facts for Friends" should arrange to meet with the one to whom is assigned "Christian Literature for Women and Children in Mission Lands" so that their talks will not overlap.

*Reminder 3.* Time to begin rehearsal for "Starved Brains" (Packet) or the play "The Book That Fell Through the Earth." (June, 1927, Everyland.)

*Reminder 4.* Have you sent for your supply of the Peace Benediction? 1c each, 10c per dozen, 50c per 100, and the Thank Offering Packet which sells for 30c and for your several copies of that book "New Paths for Old Purposes," 60c, which is to be the basis for the Mission Study Class you are going to conduct in November? That is your plan, is it not? It is in a *certain rural* church and it's going to be a day brimful of good mental food and some physical needs will also be supplied. Two books will be sufficient for a one day Relay Class. To be sure a six-day class is preferable. At any rate try one or the other. "Suggestions for Leaders" is splendid and contains much material for 15c. Then, all who use the book will want those "Tests," 3c each, 2 for 5c, 25c a dozen. The group for advanced study should use "The Adventure of the Church," 60c, with its "Suggestions to Leaders," 15c, and an

entirely different set of Tests at the same price as those quoted above.

The Program Outlines with a blank space to fill in the name of hostess, leader, time, and place of meeting are priced at 2c each, 15c per dozen, \$1.00 per 100. They "match" the Program Helps, 15c, 2 for 25c for "A Straight Way Toward Tomorrow," 50c, on which the programs are based. Packet for W. M. S., 75c. With six extra Program Helps they sell for \$1.50. With 25 Outlines extra they are priced at \$1.00.

The Organization and Membership Packet which should be ordered by the Chairman of the Membership Committee as well as each Synodical and Classical Secretary of Organization and Membership, contains a new W. M. S. Hand Book, the new Budget leaflet, "Nora Sees It Through," "You Should Be a Member," "Bees for a Buzzing Society" and Instructions for Secretaries of Organization and Membership. Price 20c.

FOR GIRLS' MISSIONARY GUILDS: Have you seen the attractive new Initiation Service? It's free for the asking but wouldn't it be nice to include a little postage for sending it to you? The poem to be used with it is printed on a lovely card. 1c each, 10c per dozen, 40c for 50, 75c per 100. Every girl will want one.

Prepared by a girl, for the use of girls, the invitations for your monthly or special meetings with the G. M. G. monogram in one corner and the words "We Want You," etc., with plenty of space to fill in the date and place of meeting, simply can't be beat! And whoever heard of a monogramed invitation at 1c each, 10c per dozen, 40c for 50, 75c for 100? G. M. G. Packets sell for 50c.

Mission Band leaders will find invaluable helps in the Packet, priced at 50c. Remember there are Packets Nos. 1, 2 and 3. Designate which one you want.

Societies residing in the area of the Eastern Depository order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.



(Continued from Page 427)

or the homeless, clothing for the naked, care for those who were sick or in prison, or both. Some have been trained along certain lines or educated in schools, thus enabling them to secure a better means of livelihood. With these practical ministries—the love and compassion of Christ in action—has been given the teaching of Christ as the motivating Power which has made the station and all its benefits possible. It is this teaching that has opened their eyes to discernment of the Kingdom.

At all ages, but chiefly from the lower walks of life, have they come, for these have been most needy, to enjoy the spiritual and physical benefits and privileges; not the least of these being protection and shelter from physical want, from physical pain in so far as it was in the power of the members of the medical department to alleviate, from danger—for until recent years foreigners and their property were a protection from looting soldiers and from conscription of servants into military service, and to some extent from temptation.

This environment has been a great blessing to many, yet to those who have known no other from early childhood it has been somewhat of a hothouse nurture. As with hothouse plants there comes a time when transplanting in open soil is necessary to full development and fruitage so God has seen fit to remove this shelter for foreign missionaries and stations, for the present. May it be His way of establishing a truly independent church? Pray that the Christians may take root downward and bear fruit upward. 2 Kings 19: 30.

Shanghai, China.

A. KATHARINE ZIERDT.

So much of the energy of the modern world is devoted to the perfection of instrumentalities and to the multiplication of the accessories of living that the real values of life get inadequate attention. —WINFRED ERNEST GARRISON.

Our Lord never disparaged the body or made light of its pain. The body was a sacred thing to Him. To minister to it was part of His calling.

—J. D. JONES.

## Girls' Missionary Guild

### A TRILLIUM

(Supplementary to Chapter 2, "New Paths for Old Purposes")

THIS is not a trilogy but a trillium. A trilogy is composed of three distinct units, logically related; but a trillium is a flower, a single thing with three leaves and three petals. It grows in the early springtime in the deep woods. This trillium of mine also has grown in the springtime, the springtime of Christianity in the deep, ancient forest of Oriental civilization. It, like our flower harbinger of the full-leaved forest, is surrounded by a valuable growth of trees and by many other flower-children of great beauty. It, like the woodland trillium, is bedded among masses and last year's leaves, scattered here by the winter winds of greed, selfishness, industrial misunderstandings and Western race prejudice. But the roots are sunk down to the rich, black earth of the people's inherent qualities of patience, love of beauty, loyalty to one another and deeply religious searching after God and the truth.

#### *The Leaves*

The leaves are the three great Oriental countries of China, Japan and India which have simultaneously reached the point where their native churches are ready for independence and self-direction though they still need the money and prayers, the rain and the sunshine which come from the loving spirit of Christianity all over the world. They have also been simultaneously exploited by the industrial greed of both their own people and certain unchristian westerners. Here, also, they need the loving thought and co-operation of all Christians.

#### *The Petals*

The petals will present themselves to you in the actual shape of three girls from these three countries. They will

not be alike in outward seeming, but the color of their hearts and the shape of their lives will show them to be alike, three petals of one flower.

(A girl from China, one from Japan and one from India come in together. It would add much to the effect to have them in costume.)

*The girl from China speaks:*

"When I was a small child we lived in a village, and, though we were very poor, I was happy. I played about the village streets and helped mother in the house. Then, when I was seven years old, a drought came. There was no rice even if we had had money to buy it from others. Our pig and our chickens died. Soon, we thought, we would die ourselves. Father was in despair. But one day he came home quietly, almost happily. He had heard that if we went to the city we could all three get work in a silk filature or a cotton mill. Then we would have money and in the city there was rice. We packed up our few possessions and walked for three days. They gave us work, and, though we were weak and tired, we began immediately. I began in a silk filature; mother and father worked in a cotton mill. We slept in a crowded room. I had sometimes seen moths and their cocoons at home; I thought it would be fun to work with them. But oh! those steamed-up rooms, where one could scarcely breathe, could not possibly be a happy place to work. All day long I brushed cocoons for the women to unwind. I had to work fast and I dared not look around. I scarcely ever saw my parents. They worked twelve hours at night. I worked twelve hours in daytime. I was very tired. Then one day my father came home hastily in the middle of the night. I knew something terrible had happened! Mother's clothing had been caught in an unguarded pulley and she was badly injured. They took her to a hospital, but she died three days later. Father and I had to keep on working. Rice costs money and wages are low and without rice we could not live. There were many other children working where I did, children even younger than myself. They work in nearly all the factories in China. They were all tired. None of us ever

played or went to school. Often I saw other children drop exhausted at their work and saw them carried away. I thought of the cool, white beds in the hospital where mother had been and I began to envy those children. At last I also dropped. It seems I lay unconscious for a long time and they could not bring me back. When I awoke I found myself in the hospital with father sitting by my bed. There were tears in his eyes and he said: "I am going home now, I will get there if I have to beg. I am going to find a way to live again out there. When you are well I will come to get you." I nodded wearily. That was the last I saw of my father. He must have died, like many others, of exhaustion, by the roadside. I often watched the American nurses in their clean uniforms with their clear eyes and healthy faces and wished I could be like them. Then a Chinese nurse came to wait on me. She talked of many things as I got better and slowly the desire was awakened in me to do likewise, to get the right training so that I might help the helpless child workers. But that takes money and understanding. I have some understanding from bitter experience. You have more understanding and money. Please help me to help these others."

*The girl from Japan speaks:*

"Although the petals of the cherry fall, Yet when spring comes the cherry will bloom again.

But, alas, when shall I bloom?

There is no time for the flowers of my heart to grow."

"Such is the song of the factory girls of Japan. It tells you all there is to tell. I can only add the facts of my own life. I was born in a village far in the interior of my island country. They named me Cherry Blossom, so that our song fits me peculiarly well. I was strong and happy in those days. But, just when my life was ready to blossom into womanhood, a recruiter from a silk-mill came into my home. We were poor and he painted the advantages in glowing colors that the city and the money I could earn would give me. My parents signed a contract and sent me with him. I was lucky in that the dormitory of our factory was well kept, airy and clean. I looked from the

window at the beautiful garden and pictured myself walking there each day after my work. But, alas, I have scarcely seen that garden in daytime since, though more than a year has passed; for I worked twelve hours every day. I have never walked there. After working hours I was much too tired and in the morning I could not make myself care. My rare holidays had to be spent in shopping for my clothes. Factory grime is hard on them. Most of my fellow-workers were women and girls often even younger than myself. Very few girls can stand this work as long as eighteen months. They grow more and more tired, more and more indifferent and finally ill. They have no time to blossom. I, too, became ill after a year of it. I wanted to go home, but one of the Y. W. C. A. workers took me to a hospital. I saw even worse things than those I had experienced as I grew well enough to be up. Women from the mines were there who had worked underground and naked in the terrible heat with men. Some of them had crushed limbs. Many had had dead babies. Most of them had almost lost their womanhood, almost their very humanity. How my heart ached for Japan's women and girls! I wanted to help! But that would need an education. Then I was offered work in the Y. W. C. A. where I could have decent hours and get some training. I accepted, oh, how gladly! I find that laws have been passed which will help a little to protect Japanese girlhood, but they are not enough and they will not go into effect for several years. In the meantime?

"Although the petals of the cherry fall, Yet when spring comes the cherry will bloom again.

But, alas, when will they bloom?

There is no time for the flowers of their hearts to grow."

*The girl from India speaks:*

"I was twelve years old when I went to work in the cotton-mill. I worked eleven hours a day. I had to have a certificate of age, but I soon saw that many other girls worked who were younger than I. Some of them worked in one mill in daytime and in another at night. How could they live? But wages were so low! I myself felt, after a few months of it, that

I would have to work, work, work till I would die. I was so tired, so tired! The married women around me were even worse off than the girls. Most of them had hard housework to do before they started for the factory at five-thirty, and more hard housework after working hours in the evening. They had to bring their babies and small children with them because they had no place to leave them. It is terrible, I know that now, but those poor mothers, in order to keep their children quiet enough so that they themselves may work, give their babies opium. So they lie all day under their mothers' machines or in dark corners, breathing the dusty atmosphere. Occasionally one of them makes the attempt to play, but they seldom have enough energy. Besides, it is dangerous among all that machinery. I do not blame the mothers, but I do blame the system which makes it impossible for these children to have any childhood. So many of them die! But even that seems good as a relief from such a life. Factories are on the increase in India and more and more women and children are drawn by necessity into these terrors. But there is even worse. Many women and children are working underground in unventilated tunnels of undrained mines. A few laws have been passed lately to limit such work. I did not know much of this, of course, until later. I worked in the mill for two years when I began to cough badly. An English lady found me one day, lying unconscious in an aisle by my machine. Her Christian heart pitied me and she took me home with her. Tuberculosis had attacked me, but rest brought help. I spent the next two years between her home and a hospital. My association with educated women of a different class taught me many things. My association with Christians made me a Christian, for my heart, like that of all the people of India, yearned toward a broader, deeper revelation of God, especially when I had time to think. Now I am wishing for some training which will help me to help those others who are suffering as I suffered. My Christ and Christians lead me toward that goal. May God bless my India and her poor women."

MARGARETE STRACK FISCHER.

(Continued from Page 414)

opinion, "the work of Christian missions in Japan is a great success. After thirty years of work and observation here and some slight opportunities for comparison with and information from the work of missions in various other non-Christian lands, he is of the opinion that the missionary's work in Japan is one of the most worthwhile tasks that human minds and hearts have been engaged in during the latter half of the nineteenth century or the first part of this century. . . . The results thus far attained are truly wonderful. . . . This conclusion is not an unwarranted burst of enthusiasm, but is the judgment of competent and well informed observers from America and England, and from thoughtful Japanese who are recognized leaders in various walks of life." There is so much quotable material in this 1927 year-book that it would be difficult to make a judicious selection and keep within reasonable limits of space. We can do no better than recommend the reader to buy the book and enjoy its contents by a personal perusal. It is replete with information needed by all who are charged with the duty of arousing an interest in and support of the foreign missionary enterprise as well as by those who wish to keep posted on one of the greatest cultural movements in human history—modern Christian missions.

The book is on sale at the following places: In Japan, *Kyobunkwan*, Ginza, Tokyo; in Korea, Christian Literature Society of Korea, Seoul; in China, The Mission Book Company, 18 Peking Road, Shanghai; in Great Britain, Kegan Paul, Trench, Truebner & Co., Ltd., 39 New Oxford Street, London, W. C. I.; in America, Committee of Reference and Counsel, 419 Fourth Avenue, New York City, N. Y. HENRY K. MILLER.

If our salvation depended on our own efforts it would be a poor affair, but God is working for us. —JAMES I. VANCE.

Are you feeding your mind with the negative and destructive thoughts of sickness and failure, or with the positive and God-like of health and power and fullness of life generally? —VAN RENSSELAER GIBSON.

(Continued from Page 404)

gious education, evangelism and parish visitation. The suggestion is made that a Social Service Committee be set up in the local church to look after this interest, whose functions should be:

1. To relate the church to the social agencies of the community and to the local Council of Churches;
2. To bring the spiritual and social resources of the church to the assistance of agencies which are working for the restoration of families and individuals;
3. To study the social needs of the neighborhood, and what the church should do to meet them;
4. To develop the church as a seven-days-a-week center of neighborhood life;
5. To establish the friendship of the church on an unselfish and democratic basis;
6. To organize the church's own ministries of mercy to the poor, the sick, the aged and the stranger;
7. To develop social education;
8. To relate the church to labor, and to the industrial situation in the community.

The pamphlet seeks to guide such a Committee. It contains also a list of important sources of information and a valuable list of books, periodicals and pamphlets for the further service of such a Committee. It can be secured through our office at five cents per copy and Five Dollars per hundred.

In living in daily personal touch with God there is strength, as there is joy and peace, for the darkest mile of the untrodden way.

—GEORGE H. MORRISON.

We have been content with a slight elevation above the evils of our time, and not intent on the inward searching, purifying and consuming of the Holy Spirit.

—F. B. MEYER.

If stars you love, and all their like, then know Your love will be a thrift to set you clear Of beggary and whining at a door.

—LIZETTE REESE.

"Insincerity and frivolity finally eat into the personality and leave it tortured in its disintegration."

(Continued from Page 398)

*In Conclusion—*

The Federal Council's Commission on Evangelism and Life Service and the various denominational bodies welcome most heartily suggestions from pastors and church workers as to the best plans, material and procedure in this the church's main task, and these bodies offer freely to the churches their personnel, literature and counsel, and their fervent prayers that God may bless us all with a gracious outpouring of the Holy Spirit in the lives of all mankind.

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(Continued from Page 402)

munity problem of leisure and recreation, dramatics, the co-operative movement in rural life, as well as the fundamental religious background of country life which is our natural heritage but which is too frequently unappreciated and ignored. Many phases of church co-operation and activity were touched upon, some discussed rather fully and others merely mentioned with the hope of arousing in the delegates lines of thought which they could develop and use back home. The whole field of rural welfare was given consideration, so that no subject or problem could be considered exhaustively for want of time. Some of the most important points that were brought out in this conference are as follows:

1. Many of the most serious problems of church and community in country life are due to the lack of co-operative spirit and procedure of farmer folks. A community consciousness and responsibility must be developed by home, church and school in all members of the farmer family. This will take years, perhaps generations, to perfect, but we must begin the training process and program now!

2. The farm home is the fundamental social unit in rural life with specific duties and responsibilities which it ought by its very nature perform. Parents as a rule are not performing the more difficult duties of education, vocational guidance, and spiritual development adequately because they have not been prepared for such responsibility. Furthermore, the school and the Church, in their zeal to be active organizations in community life, are often taking away from the home many of these duties. These

organizations must recognize that they are branches of the home performing some duties or parts of duties which can better be carried on in larger groups and that they dare not usurp the duties which ought and can best be carried on by the home itself. The duties of all organizations in community life must be supplemental to the duties of the home and assist the home and parents in better performing these duties. The rural church must assist, therefore, in providing parents with the inspiration and knowledge necessary for making of the home the most vital organization in rural life.

3. Many of the problems of the rural church are created and aggravated by the problems of farming and of community life. The rural church, therefore, must be concerned with all of life emphasizing the spiritual values of the farm business, of health, education, recreation, community relationships, etc. Since the church is not the only organization in the rural community which concerns itself with these varied problems, it is important that the church ally itself with these other organizations, such as the grange, the school, the lodges, the Farm Bureau and the county agricultural representatives, the State and National Government agencies which serve the farmer. These agencies all lack something which the Church can give, and this "something" is the spiritual impulse and motive for their special field of service. It is the duty of the Church not to ignore or stand aloof from other agencies of rural life engaged in so-called secular services, but to co-operate with them and to provide that spiritual motive and impulse which will place the educational, the social, the economic, the civic functions of life in their rightful place, which is—to the glory of God and the greatest service to mankind. These services need to be spiritualized and that is the task of the Church.

Other significant points were emphasized. The conference will be reviewed in greater detail in the Rural issue of *The Reformed Church Messenger*, *The Christian World* and the *Kirkenzeitung*. The time of publication of this issue will be the last week in September. Look for it and use it if at all possible in your studies and your teaching.

RALPH S. ADAMS.

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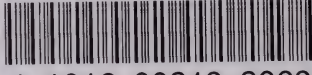
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